

IN OPPOSITION TO THE BILL TRANSFERRING JURISDICTION OF  
PUBLIC EDUCATION IN THE STATES TO THE  
NATIONAL GOVERNMENT.

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SPEECH

OF

MR. BAYARD,  
OF DELAWARE,


IN THE

UNITED STATES SENATE,

FRIDAY, APRIL 4, 1884.

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WASHINGTON.  
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S P E E C H  
OF  
HON. THOMAS F. BAYARD.

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The Senate, as in Committee of the Whole, having under consideration the bill (S. 398) to aid in the establishment and temporary support of common schools—

Mr. BAYARD said:

Mr. PRESIDENT: It was my intention originally upon the introduction of this bill to content myself with voting silently upon it, but the debate which has progressed has disclosed to me more and more the interest and the importance of the measure.

Not only have I been deeply impressed by the practical importance of some measure of relief to large and populous sections of this country, but just in proportion as the importance and extent of that relief have been impressed upon my mind has grown the necessity for finding a justification for my support of it.

Overstatement of any proposition is never wise, and to deal in superlatives of language is only to weaken really a strong feeling. But I do not think I can be mistaken in thinking that seldom has a measure been brought before Congress that would be fraught with more profound results upon the practical workings of the form of government under which we live than that which is now pending for our consideration.

It is a proposition to exercise the taxing power of the Government of the United States for a term of years in aid of the education of the people of the respective States; in other words, to assume not only an interest, but an interest coupled with conditional powers, over the common-school system of the various communities of this country, the States of the Union. The condition under which the money is to be appropriated is the proportion of ignorant classes. Where education is more prevalent and ignorance less dense the appropriation is to be less, and where illiteracy, as it is termed (I suppose as a synonym for ignorance), exists, there more is to be expended; so that it is an appropriation based upon a condition controlled by the discretion of the General Government.

It is always right to seek to understand truly the effect, the necessary consequences that await our action; and never is it more essential than where we are exercising not our own individual rights and powers but acting as representative men executing the great trust of public power, and executing it, as we all do in this country, under the limitations of a written charter to which we are not only bound by civil penalties but by those of religion superadded.

In a public newspaper of large infuence, ably and intelligently conducted, of which one of the proprietors, and perhaps one of the editors, is one of our most honored associates in this body, I mean the senior Senator from Rhode Island [Mr. ANTHONY], I find a careful editorial on the subject of this bill which I commend to the consideration of the Senate. After discussing the Blair bill, as it is called, after the dis-

tinguished Senator who presents it for the consideration of the Senate, the writer says:

The more honest, as the more truthful way of putting it would perhaps be to say that the necessity has arisen from the exercise of ultra-constitutional but necessary authority, and that it is a logical consequence of the emancipation and enfranchisement of the negro, these being the inevitable results of the war of the rebellion.

It is not at all irrelevant, however, to inquire whether the means will secure the end. The committee finds that five-twelfths of the school population of the country are growing up in ignorance of the English alphabet; that in eighty-six cities, containing a school population of over 2,000,000, over one-third of the children never enter a school-room. New York city has 114,000 children not enrolled at all, and of a school population of 385,000, there is an average attendance of only 132,000. Some of our New England villages exhibit statistics which are simply appalling. The South excuses herself on account of emancipation and poverty; the North explains herself by the inundation of a foreign population. Whatever the causes, and they are clear enough, the facts are to be admitted and faced. The prevailing sentiment is, that the State shall no longer be responsible for the education of her children, but they shall be educated by the National Government, the State doing so much as Congress shall require. This is to be understood, however, when the Federal Government undertakes this business, as of right and duty it has assumed, and the States have conceded that it has and sovereign authority. It will be bound to look out for the "general welfare" in this behalf, according to its best judgment and highest wisdom. The schools must conform to its idea of virtue and its standard of education.

Mr. President, I concur in the result stated by this writer. I say nothing of the statistics of ignorance presented for I am disposed to think that in regard to them there is inaccuracy. I do not believe that the number of children who receive careful education in the homes of their parents, the best place they could receive it, or children who attend select schools paid for from private funds, are excluded from this great mass of alleged illiterates. In that respect I am disposed to believe the figures produced by the committee are more alarming than in truth they ought to be.

But I believe that the logical results of this bill, should it become a law, are fairly stated, and that if those who consider that it is wise and right, that it is justifiable in them as members of the Government and subject to the oath to support the Constitution, if they shall consider it wise and right to accept this appropriation in the form and manner in which it has been tendered, let them consider fairly that it is done in disregard of that mode of preserving liberty and promoting the general welfare, which was ordained by the founders of this Government in the charter which they have left for our guidance.

Mr. President, it may be pardoned if I speak of my personal feeling in connection with this subject. Never before was the conflict between inclination and the sense of duty so severe with me as now. The great fact grows upon my mind as I live under this Government, that only by the higher qualities of humanity can it be maintained; by the virtue, the self-control and intelligence of the citizens alone, can we expect the blessings of liberty shall be secured to us and to our posterity. This subject of education, what Emerson called "the miracle of intellectual enlargement," has been treated with force and eloquence by men in this Chamber who possess my affection and command my respect. The impression made upon me by the speech of the Senator from South Carolina [Mr. HAMPTON], I may say of both the Senators from South Carolina, of the Senators from Mississippi, of the Senator who has charge of this bill [Mr. BLAIR] and who by his earnestness and straightforwardness has gained my respect for his attitude in regard to the entire subject; the statements read here from such men as Dr. Mayo, as my honored friend, Dr. Curry, and from the superintendent of State instruction of Indiana—all of these speeches and statements have impressed me profoundly, and have impelled me to the strictest self-exam-

ination of my grounds of dissent; and therefore I have felt bound in what our forefathers called "a decent respect for the opinions of mankind," to state the reasons why I do not feel justified in voting to aid public education in the States in the way now proposed.

Mr. President, I comprehend the condition of the South. It has so happened that since I became a member of this body I have been, until the present session, assigned to duty upon every committee connected with the investigation of their internal affairs. It was commenced in 1871 in the State of North Carolina and rapidly extended over every State south of the Potomac River. I have gone among those people and visited their homes and cities. I have heard the inmost history of their domestic affairs brought forward by a multitude of witnesses. I have realized in my heart and by my mind the extent of their material loss by the war, the flower of their manhood slain, their strong men and warriors crippled, the desolation of their homes and cities, the upheaval of their social system, the absolute wiping out of all forms of property in the shape of credit. All these were surely enough to prostrate and annihilate the strongest and the bravest. But there was one thing worse than all, there was one cause more devastating than all, and that was that after this plowshare of desolation had passed over that land, and just at the moment when every self-governing agency that law could supply was most needed for their protection, it was the unhappy policy, it was the most unfortunate decree of the party then controlling the Federal Government, absolutely to interdict and prohibit every vestige of local self-government throughout that entire region. Sir, it was in that hour of extremest peril, when the spirit of law that alone was left to survive that terrible period was then most needed to teach men self-control and self-respect, when it was most needed to protect the fragment of property that was left, and most needed to exercise American citizens in the practice and duties of local self-government, that by military decree it was annihilated and absolutely wiped out of existence. I cite it not for the purpose of reproach, not for the purpose of crimination, but I cite it as part of the truth of history, and because it has created a condition of things to which I have turned with the deepest anxiety, and in the face of which I have felt at times almost hopeless.

Why, Mr. President, the earlier traditions of the Southern States of our country are the common glory of us all. The name of Washington ever will be the watch-word of American liberty and the pass-word to every American heart. The roll of heroes of that portion of our country is long and lustrous with the very highest virtues that attach to our nature; and if it were needed that new testimony should be brought of the courage and the virtue of the men of the Southern States, I could call no better witnesses nor could I call more willing witnesses than those who confronted them for four years upon the battlefields of the war of secession, and many of whom I am glad to say are our honored associates in this Chamber.

But, sir, I believe that history will place the achievements of the Southern men and Southern women in adversity since the war as their highest title to the respect, the affection, the confidence, the sympathy of good men and good women everywhere. When the great military leader of the South laid down his arms and surrendered all but his honor, his counsel to his brethren in arms was worthy of himself: "Gentlemen, we must now cultivate our virtues," and these words have sunk into the hearts and minds of his countrymen, and the growth of the South toward prosperity, her advance in the arts of peace and civilization has been absolutely marvelous, considering all the adverse circumstances in which she was struggling and which have combined at almost every step to prevent her onward progress.

Mr. President, I came into this Chamber but a few years after the war had nominally closed, and, my main object in coming into public life was to assist in binding up the wounds of civil war in my country, and in the restoration of all the States to their proper position of equality in the Union. To that end I have opposed steadily every measure that I deemed unequal and unjust, and I have not hesitated to denounce every act of unjustified power by the Executive or by Congress where I thought it tended to the inequality of the citizens of the Union or of the States of the Union before that law whose chief glory was that all men stood equal before it. In all this I have sought to do my full duty to the South as to my brethren and my fellow-countrymen. I have been in this Chamber when not a single true representative of the interests and the opinions and the sympathies of the Southern people was found in the Chamber as a representative from the Southern States, and when the representation so called was in truth a scandalous misrepresentation which was the result of revolution and confusion. Now the case is different. Every State has now its chosen Representative. They can speak and vote as they deem best. The current of a large public opinion has risen too high for the narrowness of party hate further to assert itself, and propositions for the overthrow of States and of Legislatures, which were abundant and common here a few years ago, are now not even suggested, and should only be remembered for the purpose of warning against their recurrence.

Sir, I am grateful to God that the day has come; and yet my theory of the Government of this Union remains still unchanged. It is a union of equal States, what Mr. Madison called the compound Republic of America. I am opposed to the domination of any State or any section, as much as I ever was to the oppression of any State or any section; and the love or the mistaken sympathy for none will ever tempt me knowingly to invade the harmony of our political system.

In this view let me inquire does this bill invade the harmony of our political system? Does it transcend the powers given to Congress to lay taxes? Does it invade and occupy that field of self-exertion which I think it must be conceded remains unimpaired in the States in regard to this most intimate and important function that a community can exercise toward the individuals that compose it?

I do not propose here to discuss what is the power of a community untrammelled by a written constitution to interpose its regulations between parent and child, or the relations of humanity, and supersede those duties which may well be called Heaven-created in the human breast. But suffice it to say it is the right of self-preservation of a community to prevent the growth of vice, of pauperism, of ignorance; and, recognizing that, I am prepared to agree and to follow up by my vote and action, as I believe I always have as a private citizen and as a legislator, the duty of the State to see to it that the crime, the negligence, or the poverty, or the ignorance of the parent should not prevent children of a tender age incapable of self-protection from being guarded against ill-health of mind as against ill health and misery of body. But that is not the question here. The proposition is now under the powers of the United States Government to commence and continue for a period of ten years an outlay to carry on the common-school systems within the respective States, and for this purpose to lay taxes under the authority of the Constitution. It is not a fund already in hand that is to be appropriated, but it is to provide for the creation of a fund in the future which can only be accomplished by the exercise of the taxing power of Congress.

Mr. President, it would be very superfluous for me to meet and an-

answer the objection in regard to the power of Congress to make appropriations or donations of land for the purposes of education or for other purposes than those of education, and the right of the same Congress to appropriate money for like purposes. A case was cited and has been the frequent subject of citation on this side of the Chamber by Mr. Justice Miller of the Supreme Court in which he not only strictly limited the exercise of the taxing power anywhere by Congress or its still more untrammelled exercise by the States to public objects within the jurisdiction of the taxing power; and his language was that to lay the hand of power upon the property of one citizen for the purpose of conveying its benefits to another was robbery under the forms of law.

That was the unanimous decision of the court of which he is a member; and yet not in one case but in a hundred cases, not in a single line of authority or the current of authority, but what Judge Black called the torrent of authority has admitted the power of the Government to deal with the public lands for the purposes of education, for the purpose of the remuneration of soldiers, for the purpose of inducing immigration, for encouraging the growth of timber, for the purpose of facilitating railroad construction. There may be found a hundred decisions by the same court which distinctly as words can permit, have denied the authority to exercise the power of taxation for any but a public purpose committed to the jurisdiction of the Government that sought to exercise it.

Mr. President, the system of laying and collecting taxes adequate to the requirements of both the State and the Federal Government, by the action and power of the Federal Government alone will not and can not be restricted to a single subject; but it must soon logically, by the very nature and growth of its own powers, occupy the entire field of taxation within and without the United States. By the Constitution the entire field of exterior taxation is exclusively committed to Congress. No State can lay a duty upon imports, or if even by consent of Congress it lays any duties the net proceeds must be paid into the Federal Treasury under the Constitution. To-day under the exclusive power in Congress to lay duties upon imports, imposts and excises, we have a system that has raised the rates of duty, not for the object of collecting revenue, but for the purpose of stimulating and assisting competition on American soil conducted behind the barrier of these external taxes. We have a result that persons who do not produce or manufacture the commodities upon which such duties are laid are incidentally taxed four times, five times the amount of revenue that is paid into the Treasury of the United States.

This system of occupying the entire field of taxation, and as a proclaimed right, has at last by the growth of time found its way into the public declarations of one of the great parties of the country. In the rich populous and powerful State of Pennsylvania the dominant party have by declaration to the public claimed the power as legal, and advised its execution, that the present scale and rate of Federal taxation should be increased and expanded, more taxes laid, and more articles included and embraced in the schedule of taxation for the purpose of creating a surplus which may be in accordance with the line of this bill redistributed to the people from whom it was already drawn.

Mr. MITCHELL. Will the Senator allow me a word at that point? I should be glad to be enlightened in regard to any such action by the Republican party of the State of Pennsylvania.

Mr. BAYARD. I believe I can produce to the satisfaction of the Senator the resolution of a Republican State convention passed approving the scheme, which originated with Mr. Wharton Barker, of the city

of Philadelphia. I had a pamphlet from that gentleman; I know that it was widely circulated, recommending the very scheme to which I have referred, and I believe that I have seen, and I think I can produce, the indorsement of that plan by the party of which Mr. Wharton Barker is an influential and honorable member.

Mr. MITCHELL. I do not wish the Senator from Delaware to understand me as saying that the Republican party did not in its platform commit itself by resolution to that plan, but I do not understand that plan to go so far, or nearly so far, as the Senator states.

Mr. BAYARD. Well, if it be necessary I will hereafter produce that resolution, if it be worth while to criticise the precise words; but the Senator will not deny that the principle avowed was that which I have stated, and that it was intended and recommended to allow the General Government to lay greater taxes and collect more revenue than it needed for its own purposes, and take care of the expenses of the States by returning to them sufficient for the payment of certain of their local affairs, such as education especially, the common schools of the State.

Mr. MITCHELL. I do not desire to interrupt the Senator, but I think it may be proper that the subject should be properly understood, and I wish to say in this connection that that proposition has never so far received my assent, although the party to which I belong passed a resolution on the subject. I think, however, it does not go so far as to justify an increase of taxation for this purpose, but only relates to a distribution of the surplus which may be in the Treasury under existing laws. It does not propose to increase taxation in any way nor to interfere with existing legislation in relation to the subject of taxation, but to provide for a proper division of the surplus in the Treasury, as those who favor that plan understand it to be.

Mr. BAYARD. Mr. President, my reference to the action of the Pennsylvania Republican State convention and to the pamphlet published by one of its most intelligent and distinguished leaders, was only intended as an illustration of the doctrine which I repeat lies imbedded within this measure we are now considering, and it becomes therefore not a question as to the principle, but simply as to the degree to which this doctrine shall be followed.

I do not know what the personal apprehensions of my friend on the other side may have been in regard to this question, nor do I know what his personal views may be about it, but I do know what the declaration of the party with which he acts has been on the subject in his own State, and I believe that I have referred to it in terms of sufficient accuracy.

There is to-day confessedly under our taxing system, external and internal, with all the extravagance and all the robbery that we know are going on, and which the Administration confesses it has been unable to stop, a surplus of more than \$100,000,000 annually, for which we must seek with some ingenuity a means of expenditure; and it is the doctrine of those of the school of the gentleman whose pamphlet I have referred to and of the party that adopted his declaration, that it is right and proper and a due exercise of constitutional authority, for the General Government of the Union to lay taxes and collect revenue in excess of objects which were confided to its care, and to redistribute the surplus and excess to the people who had originally paid them.

Mr. President, my objection to this bill is that it is plainly in the line of such a policy, and when you embark on it it becomes a mere question of degree. If you have the right to collect money by the powers of the Federal Government not for the purposes of the Union, not for the uses of the General Government, not to carry out any power designed for the Federal Government, but to go beyond it, then you can



logically and necessarily according to the will of any majority of Congress occupy the entire field of taxation, and American local self-government will die in atrophy, it will shrink to nothing from the disuse of its own faculties, and the spring of our liberties will be dried at its very source.

Mr. President, if a man be poor and if he need aid, I can see no better means of assisting him than not to take from him unnecessarily the little that he has. Whence comes the \$15,000,000 the first year and the \$14,000,000 the second, and so on until you shall come down to half the sum at the end of ten years? Whence comes the \$105,000,000 that ten years are to supply? Let it be understood I cavil not at the sum. If it were in my power to vote from myself many times over my individual share of that tax and bestow it for the purposes which have been so graphically presented, I should feel it a duty and a privilege so to do. I am not caviling at the amount, I do not say it is too large; if it can effect the cure it can scarcely be too large; but I am speaking of the principle which I think so all-important for the preservation of this Government, and I am speaking also of a measure which I think from its very nature would be unsuccessful.

To-day the condition of public education under State and local control is one of the most honest causes for American pride that American institutions can disclose.

Mr. MITCHELL. If it will not interrupt the Senator——

Mr. BAYARD. If the Senator means now to refer to the resolution of his State convention, I will ask him to bring it in a little later.

There have been few things in regard to which the American people have responded more liberally than they have in respect of providing for the education of the masses of their children, of those who by the accident of poverty, the restricted fortunes of their parents, were not able to secure that enlargement of the intellect, as Emerson calls it. There are few things more pleasant to consider than the munificence of private donations to the cause of education in this country; and he it noticed that it is not from the great scholars, it is not from the men of learning, it is not from the men who have been the professed educators of the country that the greatest aid has come, but it has been from the strong-minded men who have fought their way through adversity and under circumstances of great trial, to whom the equitable institutions of this country have offered an easy road to fortune and advancement. It is those men who touched by a sense of their own deficiencies and of their own early denials, have nobly determined that the poor and unfriended boys of their own land shall not suffer for want of opportunities that were denied to them. Therefore you see the college of Girard rise, and of Packer, and of Hopkins, and of Vanderbilt, and of Lennox, and of Rush, and of Peabody, and of McDonough, and of Astor, and of Pardee, and Corcoran; and this list, so pleasant to recite, so honorable to our people, could greatly be prolonged.

Sir, the other day I met a most intelligent man, a native of one of the New England States, now an honored member of the other House of Congress, who speaking to me of the manner in which the States had dealt with this question of public education, was most generous in his praise and appreciation of what he considered the superiority of the States of the western part of the country in their institutes of public education over that of New England itself. He told me that the great State of Texas had placed the public education of the people of that State upon a broader and a deeper basis than that of any State in the Union.

Sir, in such a rivalry let us all join and joyfully give the crown of

excellence to the State that has best deserved it, not in reproach to any, but simply in commendation and thanks to those who have carried this public duty to the highest degree. This is the true progress of American self-government and the conduct by the State of those things intimate in its relations to the State, and which can not be comprehended by those who live beyond its borders and therefore are not cognizant of the demands of the locality for the exercise of the beneficence referred to.

Mr. President, it has been said that it is to the interest of this country and for the general welfare of this country that vice, ignorance, illiteracy should be lessened by all lawful means, and the power of Congress to assist in this in various localities has been alleged to be found in the words providing for the general welfare of the Government, accompanying the first grant of the power of taxation to the Congress of the United States. The words occur but twice in the Constitution. They are used in the preamble to describe the great ends for which the Constitution was ordained, in the same connection with the words to "establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity." That is a recital. There is no doubt that the general welfare of the people of the United States was the object for which the National Government was formed by a union of the colonies which had become independent States by maintaining their declaration of independence from the crown of Great Britain. "The pursuit of life, liberty, and happiness" had ended with the belief that these great objects of the human heart had been secured by the adoption of the Federal Constitution. The formation of the Union under the Constitution was the means whereby the general welfare, like liberty and happiness, had been secured to the American people, not otherwise.

How was the general welfare under that plan of government to be secured? How was it provided for? By leaving it to the Executive, or to the judiciary, or to the Legislature to "promote" as any or all of them combined should see fit? Certainly not. It was to be secured by the agency and under the form and under the conditions of a carefully worded charter to which the delegates of each State set their hands, George Washington at their head, and the ratification of the several States thereto. When it had been so ratified by nine States it should be their government. It was almost immediately ratified by eleven, and two years after, unanimously by the whole thirteen. But the object of that government among which was the general welfare, was to be secured by means of that Constitution itself by its ordination and according to its plan, and not in any other way. Other ways, however seductive, other ways, however desirable, were excluded by the ordination and adoption of the plan of government which we have all here assembled to support, and this is the Chamber and this is the body where of all others this distinction between the powers of the National Government and the governments of the States is to be recognized, defended, and strictly upheld. The other branch of Congress represents the national principle; this body represents the Federal principle, and ours is a government in which those two were blended. It was not intended to impair or destroy either one or the other, but from the union of the two to promote a harmony that should secure to each the powers necessary to promote the general welfare of the people of the United States, and to secure the blessings of liberty to them and their posterity.

Hence it is that all essential powers of sovereignty are found in the

Government of the United States, and the great powers of peace and war, the sole power to create armies and navies and control them, the power over every individual in the Union to call him into its service whenever needful, the power of unlimited taxation in order to sustain all those great powers of government and to perpetuate the existence of a National Government—all those were plainly confided to the Congress by the Constitution; and logically and necessarily all powers incidentally and impliedly necessary to make those powers enumerated fully effective were also to accompany them.

This Constitution enumerated these powers. It made them the supreme law of the land, paramount throughout the Union. It did not define them, for this is not a charter of definition; it is a charter of delegation and enumeration; and I know but a single definition in the Constitution, and that is of the crime of treason. The powers are enumerated, but definition of the powers is left to the legislative and judicial departments.

We find in the Constitution of the United States two governments plainly recognized, or what Chief-Justice Marshall calls a dual government, a Government of the United States, and a government of each of the respective States. The tenth article of amendment expressly declares that the powers not delegated to the United States nor prohibited by it to the States were reserved to the States respectively, and every article of the Constitution could be appealed to to show that it contains just such clear recognition of this duality of powers. The powers necessary for each are here recognized. Those for the General Government are enumerated and delegated; those for the States are reserved. They did not need delegation or enumeration for that which they already possessed; all remained in them which had not been delegated to the General Government, or which were not expressly inhibited to them.

Now, let us carry this in mind when we look at the grant of the taxing power to Congress. "Congress shall have power to lay and collect taxes, duties, imposts, and excises to pay the debts." Whose debts! The Government was the Government of the United States. It certainly was not to lay taxes to pay the debts of the respective States, nor could it possibly provide for the welfare of the respective States. To adopt any other construction would throw the whole plan of the Constitution into utter confusion, and reduce local self-government to a cipher, but the General Government would provide for every local expense by Federal taxation and cover the whole field, according to the theory of a portion, if not the whole, of the Republican party in the State of Pennsylvania.

Now, Mr. President, as to the "general welfare," there is a construction which, it seems to me, this bill must be founded upon, and which has been accepted here in debate, that, in my judgment, would render the rest of the Constitution entirely superfluous if it were adopted, and that would be to grant an unlimited authority, and for any and every purpose whatever, of taxation by the Congress of the United States.

One moment as to this power of taxation. It is the most sovereign power conceived of by man. It extends to everything that he can create by his industry, and which may be taken from him under the power of taxation. It is essentially unlimited in every republic as in the most unlimited of monarchies. It has no other limit than the discretion of the agency to whom it is confided, and this is the power that is claimed for the Government of the United States, and justly claimed where the objects of its exercise are such as have been confided to its care by the Constitution. But the moment that you shall say that not only is the power of taxation by the Congress unlimited, but that the application

of the fund so raised is unlimited and the purposes of the taxation are unlimited, then you have a Government that it is idle to speak of as having any limitation on its power except the will and pleasure of the dominant majority.

On this subject what has been said? Where is the writer, where is the commentator upon American constitutional law who has ever said anything like this? It seems idle at this time, but going back to the very foundation of the Government and coming down to the present day, take any one recognized as authority on constitutional law and discover if you can any such meaning. Alexander Hamilton has been cited as a centralist of power, as the antipodes to the theory of Thomas Jefferson. I have often had occasion to cite authority in the last fifteen years in the Senate for constitutional restraints upon executive and Congressional encroachments, and I mean here to say that no American living or dead has been more impressively cited to prevent the centralization of power than Alexander Hamilton. He says—I read from page 145 of the thirty-third number of the *Federalist*:

If individuals enter into a state of society the laws of that society must be the supreme regulator of their conduct. If a number of political societies enter into a larger political society, the laws which the latter may enact, pursuant to the powers intrusted to it by its constitution, must necessarily be supreme over those societies, and the individuals of whom they are composed. It would otherwise be a mere treaty, dependent on the good faith of the parties and not a government, which is only another word for political power and supremacy. But it will not follow from this doctrine that acts of the larger society, which are not pursuant to its constitutional powers, but which are invasions of the residuary authorities of the smaller societies, will become the supreme law of the land. These will be merely acts of usurpation, and will deserve to be treated as such.

After speaking of the necessity for a concurrent jurisdiction over the power of taxation, he says—I read from the preceding number of the *Federalist* by Hamilton:

The necessity of a concurrent jurisdiction in certain cases, results from the division of the sovereign power; and the rule that all authorities, of which the States are not explicitly divested in favor of the Union, remain with them in full vigor, is not only a theoretical consequence of that division, but is clearly admitted by the whole tenor of the instrument which contains the articles of the proposed Constitution. We there find, that notwithstanding the affirmative grants of general authorities, there has been the most pointed care in those cases where it was deemed improper that the like authorities should reside in the States to insert negative clauses prohibiting the exercise of them by the States. The tenth section of the first article consists altogether of such provisions. This circumstance is a clear indication of the sense of the convention, and furnishes a rule of interpretation out of the body of the act, which justifies the position I have advanced, and refutes every hypothesis to the contrary.

And be it remembered that that was written before the adoption of the tenth article of amendments, which recited in express language the doctrine here laid down by this commentator upon a government whose genius he is proved to have comprehended as time has gone on. It was not the question of what his original theory was of what this government ought to have been; it was not the question that he would have made a more centralized government had his plan been followed; but when the plan of others than his own, when the plan of Jefferson and Madison, that is to say a plan in accord with their judgment had been prepared, it found in Hamilton as able, and as ardent an advocate as if it had been his own original proposition. Let me read a word on this subject from the thirty-second number of the *Federalist*:

I am willing here to allow, in its full extent, the justness of the reasoning which requires that the individual States should possess an independent and uncontrollable authority to raise their own revenues for the supply of their own wants. And making this concession, I affirm that (with the sole exception of duties on imports and exports) they would, under the plan of the convention, retain that authority in the most absolute and unqualified sense; and that an at-

tempt on the part of the National Government to abridge them in the exercise of it would be a violent assumption of power unwarranted by any article or clause of its constitution.

An entire consolidation of the States into one complete national sovereignty would imply an entire subordination of the parts, and whatever powers might remain in them would be altogether dependent on the general will. But as the plan of the convention aims only at a partial union or consolidation, the State governments would clearly retain all the rights of sovereignty which they before had, and which were not by that act exclusively delegated to the United States. This exclusive delegation, or rather this alienation of State sovereignty, would only exist in three cases: where the Constitution in express terms granted an exclusive authority to the Union; where it granted, in one instance, an authority to the Union, and in another prohibited the States from exercising the like authority; and where it granted an authority to the Union, to which a similar authority in the States would be absolutely and totally contradictory and repugnant. I use these terms to distinguish this last case from another, which might appear to resemble it.

Now let us turn for one moment to his great compeer, the man who stood with him in the Cabinet of Washington, and as Mr. Webster said, with the hand of Washington resting upon the shoulder of each—Mr. Jefferson spoke on this subject. I find in a letter to Albert Gallatin, one of the most distinguished leaders of the Jeffersonian party:

The act was founded avowedly on the principle that the phrase in the Constitution which authorizes Congress "to lay taxes, to pay the debts and provide for the general welfare," was an extension of the powers specifically enumerated to whatever would promote the general welfare; and this, you know, was the Federal doctrine. Whereas, our tact even was, and, indeed, it is almost the only landmark which now divides the Federalists from the Republicans, that Congress had not unlimited powers to provide for the general welfare, but were restrained to those specifically enumerated; and that, as it was never meant they should provide for that welfare but by the exercise of the enumerated powers, so it could not have been meant they should raise money for purposes which the enumeration did not place under their action; consequently that the specification of powers is a limitation of the purposes for which they may raise money.

I wish to cite not Mr. Jefferson alone, not Alexander Hamilton alone, but shall I take Mr. Justice Story? He has been cited and recited. There is one word of his that I think I should like to read because it may be called his parting salute to the question. He had gone over it, apparently changing his mind from time to time or rather making various expressions of his judgment in regard to this very indefinite power claimed, but at the end he says; I read from section 980 of Story on the Constitution:

An unqualified power to pay the debts and provide for the common defense and general welfare, as the second part of this clause would be if considered as a distinct and separate grant, would extend to every object in which the public could be interested. A power to provide for the common defense would give to Congress the command of the whole force, and of all the resources of the Union; but a right to provide for the general welfare would go much further. It would, in effect, break down all the barriers between the States and the General Government, and consolidate the whole under the latter.

That is the effect of the construction which has been contended for here in debate; and do we stand here professing deliberately to consolidate all the powers of this Government, to destroy all local self-government to annihilate all State power. In other words, do we stand here to vote to revolutionize the system under which the blessings of liberty were intended to be secured to ourselves and our posterity?

Sir, there is a writer of to-day, a man learned in the law and learned in more than the law, Dr. Francis Wharton, who I think now is filling the chair of international law in Harvard University, who has given in the present year his Commentaries on American Law to his countrymen, in which he has carefully and elaborately reviewed the historical field, and the progress of this evolution of our Government, this growth of institution which we have heard referred to. But the question is whether evolution has resulted in revolution, for that it seems to me is

in two words the result that would be reached by adopting the construction asked for by many who favor this bill. I read from page 404 of Wharton's Commentaries on American Law:

The first observation to be made on this clause, is that the words "provide for the common defense and general welfare of the United States," are a qualification of the taxing power. The taxation is "to pay the debts and provide for the common defense," &c. Congress, at least by this clause, has not power to "provide for the common defense and general welfare." How far it can do this is determined by subsequent clauses. Whatever it has power to do under such clauses, this clause authorizes it to impose taxes to pay for.

Mr. President, is the power of the education of the citizens of the various States committed by the Constitution to Congress? Certainly no one will contend that it is by any express grant. Is it by implication that is even arguable? Will not any implication of that kind, assented to, lead inexorably to the overthrow of the whole theory of our form of government, to the absorption of every power in one of these dual governments under which we live and which were intended jointly to secure all the needs of government? Sir, it is to me quite as fatal, quite as treasonable in the modern sense of the word, quite as unfaithful to stab this system of ours in one mortal part as in another; but so far as I am concerned the hand which inflicts the wound shall never be mine.

This power of the education of the children and the people of the community, by its very nature—for that is the rule which Hamilton laid down for the construction of constitutional powers—belongs to the States in accord with the Constitution. In the nature of things to each community, who knows its needs, local self-government includes as its most important function the moral health and mental training of its citizens. Necessarily in the nature of things it must belong to the States. By all the canons of construction there being no delegation of this power to the General Government, there being no inhibition of it to the State governments, it lay with the Government where it had always inherently reposed. Therefore it does lie among what Chief-Justice Marshall calls the "immense mass" of powers that lay reserved for the control and the exclusive control of the States.

That was his language when he clothed the skeleton of Federal power with the strongest muscles it possessed. The case of *Gibbons vs. Ogden* was the declaration of vitality to the powers of the nation. It decreed one commerce for the people of the United States and one power alone to govern it; and he, with all that serenity of wisdom that marked him in his high place, said while clothing the National Government with essential powers for self-preservation and control he must not forget the States out of which it was constructed and upon which it must rest for its strength and security. And so after prescribing the delegated powers and conceding them unlimitedly to the General Government, he referred to that "immense mass" of undelegated powers that remained in the States and which include their powers of self-government and all that go to make men competent for self-government. Among these none is more intimate and essential than the education, care and training of the children. Deprive a community of control over the public education of its children and it is idle to speak of it as possessing local self-government.

No State has ever divested itself of the power nor can it ever divest itself before God of the duty to look after the ignorant, the unfortunate, the degraded within its limits. Nature demands it; our scheme of government requires it; and when Congress invades and takes possession of that field, overstepping the bounds of its power, we are throwing into confusion this beautiful fabric designed by checks and bal-

anes to secure liberty and justice among countless millions of people whose right it is to be left to control themselves in all the duties that relate to a just exercise of American citizenship.

Sir, this question of education is one of the gravest that can be stated. There is a power of the parent that the State may not invade; there is a duty of the parent that the State may possibly be called upon to fulfill should the parent neglect it; but if you seek to cure a disease, moral or physical, must you not remove the cause? Is it not common sense to go below the surface and treat the cause of the disease?

Now, Senators, which is the parent and which is the child—pauperism or ignorance? Ignorance will beget pauperism; pauperism will beget ignorance. No man who has dealt—and I claim to have sought to understand the practical bearings of this question—no man who has dealt with the very poor, those who are borne down to the extremity of pauperism, but will know that the first step to relieve them is to create a healthy body as the tenement of the healthy mind. Reasonable and sufficient food, warmth, shelter, cleanliness, decency of apparel, and comforts in life—these are almost the prime necessities before you shall begin to raise the mental condition. Every one knows that when we see a poor boy in the streets, neglected and abandoned by his parents, the first thing is to make his body comfortable, to clothe him and warm him, to nourish him, and then when his physical faculties are in a proper state to approach the higher part of his creation and permit his mind to rise to a comprehension of social duty. Can Congress do this? The States can do it. A wisely governed State does do it and ever will do it. Can Congress do this? Can the poor of the States, the sick, the maimed, pass here under the eye of this central power? Is there anything in our knowledge that befits us to enter upon this field of local examination? Sir, the best hearted man here can do little of that which is required for local purposes and charities in Delaware or California.

So, sir, I hold that the power of Congress to provide for the general welfare is in the way contemplated and authorized by the Constitution and no other. The money proposed by this bill is to be raised by taxation by the General Government for what? To accomplish only such things as Congress is commissioned to do, over which Congress has jurisdiction, which were committed to its care by the Constitution, but over matters not committed to its care Congress has no jurisdiction; it has no power to tax in order to sustain them.

Mr. President, the concession of this power to Congress must end in the withering of the States and in the destruction of their necessary and reserved powers. The power of taxation is the most far-reaching and comprehensive power confided to government which can be exercised in such way and under such conditions and to such extent as Congress shall see fit in its discretion. From the necessities of the subject it rests solely, and is restrained only by the discretion of the department to which it is delegated. The measure of the tax burden Congress alone can control; the subjects of the burden are restricted by the Constitution expressly as in the case of export duties and impliedly as to the instrumentalities of the States, but if it be conceded that the power to lay taxes can include subjects not within the jurisdiction of Congress but expressly and admittedly and necessarily under State control, then I say you have embarked upon a principle never before heard of or claimed, and which is dangerous in the extreme. I know this bill will be held as a precedent, in my judgment a most dangerous one, which will go far to destroy all demarcation between the powers and the duties of the General Government and the powers and duties of the State govern-

ments. This to me is alarming, and because I can not pass it by in silence I have said thus much.

Aristotle gave as a definition of intellect "that by which we know terms or boundaries." "Teach the boy," says Emerson, "the difference between similar and the same." Mr. President, is not this accuracy of thought essential to fidelity as an American citizen to know the terms and boundaries of this dual and complex system of State and national power under which we live? It is the first duty of the American citizen; it is the main duty of the American Senator, and this is the council chamber where the terms and the boundaries between the power of the nation and the power of the pillars that support the nation should be carefully insisted upon and guarded. The safety and security of each are involved.

Confusion and distress must arise and will ensue from confounding the similar and the same in our lawmaking, and so I stand to-day to insist upon obedience to the letter and the spirit of the fundamental law. Reverence for law is a potent element in the mind of a self-governing people. As we sit here to-day the proofs of a spirit of lawlessness come to us from a great city filled with wealth and culture, and in letters of blood and by the light of her burning records we can read the dangers of departing from law; and here we stand sent by the States to represent them, and shall we not deliberate in the seclusion of our Chamber and set the example of absolute and strict adherence to the fundamental law which is the government of the American people?

Mr. President, the subject can not be surpassed in importance. It could be considered under so many phases, there are so many points of view, there could be so many illustrations that the discussion would be as endless as to a lover of the country it would be interesting; but the time of decision has come, and I have given at greater length than I had intended some reasons why, despite my sympathy, despite my feeling almost of despair in contemplating the difficulties and the dangers which confront my brethren in other States where this terrible race question exists, I can but feel that their States and their welfare and their liberty can be best preserved by me by adhering to my conscientious judgment of what is the true government of the American people.

All of the money now proposed to be appropriated came from the pockets of the people—and a reduction of excessive taxation will leave a much greater sum in the hands of the people who can and will apply it more usefully to the great needs of public education.

[NOTE.—When the foregoing remarks were made the action of the Republican caucus adding features to the bill giving control virtually to the Secretary of the Interior, over the expenditure of the moneys appropriated, and rendering it impossible that sundry States, under their present common-school system, should receive any aid whatever under the bill, had not been presented to the Senate.

These sections having been adopted by the Senate, serve only to increase and intensify the objection to the measure, invade still further the rights of the States and imperil the safety and usefulness of their common-school systems.]



this edict. Twice their petition was denied by the government, but a third application was successful. In 1810 permission was again refused, and the deputation, sent from Oberammergau to remonstrate, was threatened "with pains and penalties if they persisted in applications." "Get

Isn't this the ideal for parents and Sunday-school teachers,—to so live that those whom we are leading may not be disappointed in following us?

Plainfield, N. J.

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### Some Aspects of Physical Training and Athletics for Schoolboys

D. D. Meigs

By John Meigs, Ph.D.  
Principal of The Hill School

John Meigs

THE high ethical value of physical training needs only to be considered to be recognized as the basal condition of mental and moral discipline. The final test of its efficiency must deal not only with muscular development, but with the achievements of mind and soul. The training of the will and intelligence has its potentials laid deeply in the physical man, and the new physiology and the new psychology are compelling the acceptance by educationists of this gracious correlation of the wonders which God has wrought in man.

Physical training has distinct co-ordination with the periods of childhood, boyhood, and youth. Of the period from birth to the close of the eighth year, signalized by the growth of the brain to within a few ounces of its maximum weight, the sensory education is characteristic, and may be diversified and moderately emphasized, while motor education should be general and elementary, simple games and easy gymnastics yielding valuable results.

During the next period, extending to the end of the sixteenth year, and characterized most distinctly by the co-ordination of motion and emotion, growth in weight and height is most rapid, and the subtle and mysterious fact of personality asserts itself through the establishment of puberty. The true education of the latter part of this period rests on incitement rather than compulsion, and physical training, both gymnastic and athletic, should be varied, complicated, and more difficult. In every profitable form of physical training the element of interest and enjoyment must inhere. This cannot, of course, always be found, especially in the corrective work of boys; but there must be developed the sense of achievement, in the train of which quickly through constitutional changes which at some crisis turn hopeless struggle into certain victory. A few inches' gain in lung capacity now may signify years of life and arsenals of stored-up energy.

On the threshold of this period, between the ages of eight and eleven, the boy should be enlightened as to the facts of life and birth, the recurrent miracle, and yet the very type and embodiment of law. The fact of maternity should be simply explained by the mother; and of paternity with sufficient clearness to deepen the child's reverence for his body. At the first symptom of puberty the father should appeal to the boy's consciousness of dawning manhood, and dignify his thought of its close approximation to the life-giving fatherhood of God. Said that prince of schoolmasters, Thring of Uppingham, "The foremost fact of all the world, as regards human nature, to me, is that the life of the human race is trusted to sexual union." There must be, there is, a sound and pure and edifying method of imparting knowledge of this "foremost fact." The diffidence or cowardice or ignorance of parents touching this more excellent way is at the root of the most terrible physical and moral disasters that overtake young life, tainting it with deadliest poison, and robbing generations yet unborn of the birthright of pure parentage and a decent physiological basis for existence. "Training of the Young in the Laws of Sex," by E. Lyttelton, is a notable book on this subject.

During the period from the beginning of the seventeenth to the close of the twenty-fourth year, emotion co-ordinates with self-chosen aims and ideals. Educational rather than hygienic forms of exercise, indicated for the earlier periods, should now preponderate. These exercises should signalize the completion of the progres-

**Editor's Note.**—Dr. John Meigs's article is one of a series of exceptional interest on present-day schools and education now running in these columns. "What Should Education Do for Women?" by President Caroline Hazard, "Going to College by Mail," by Professor George E. Vincent, "Shall We Send Our Girls to Boarding-School?" by Julia A. Eastman, and "Where Shall We Send Our Boys to School?" by President Robert Ellis Thompson, are articles in the series that have already appeared. The final article, shortly to appear, is "What Can Military Training Do for Boys?" by Colonel A. L. Mills.

sive and continuous scheme of physical training which begins normally with the age of eight, and carries forward on even terms the symmetrical development of the body with that of the mind. At the outset, and at least twice yearly, examinations should be made by the physical and medical directors of this work, with a view to the scientific direction or correction of physical tendencies. Every stage of the training should be as finely differentiated, graduated, and administered, as the mathematical courses in our best schools. Boys should be qualified to enter economically and profitably college for university athletics, with as distinct recognition of their aptitudes and predilections as the elective system provides for purely intellectual enterprises.

To this intent, mere gymnastic drill should not be prolonged beyond the age of fifteen, to the exclusion of the higher forms of gymnastics and outdoor sports, though it should be remembered that athletics and gymnastics are co-ordinate, and not antagonistic, departments of physical training.

Gymnastics are more comprehensive than athletics in their aims, more formal and elaborate in their methods. The aim of gymnastics is discipline or training for the sake of health, skill, or pleasure; that of athletics is pleasurable activity for the sake of recreation. Gymnastics furnish the best preparation that an aspirant for athletic honors can have. Neurology and psychology alike justify the predilection of the college youth for athletic sports and contests. The average collegian, if healthy, is more apt at expressing himself fully in terms of muscularity than in terms of mentality; and the obvious fact that college morality improved so wonderfully during the last generation was, undoubtedly, due largely to the influence of athletics which demand regular habits, clean lives, and preoccupation for body and mind. The grosser dissipations of university life in ante-bellum times could not withstand the new spirit engendered by the athletic standards which have as their noblest exponents to-day many men famous for spiritual and intellectual power.

While one must recognize and deprecate in some cases the physical and moral reaction from the rigorous training which athletics impose during their characteristic seasons, one must admit that in physical training many a boy and young man finds a sufficient motive for integrity of life until the deeper moral and spiritual forces master his conscience and his will. Even school-boys are trained now to scorn softness and self-indulgence, and to prize the finest fruits of self-denial and self-mastery, which are plucked from the tree of life itself. Strength and symmetry of body are happily so co-ordinated in these better days with their logical and spiritual counterpart that each new year adds fresh and convincing testimony to the real content of physical training. Training for football saves many a fine lad who, but for his sure and steady devotion to the team and college, would find his first months at the university beset with perils and pitfalls, amid which he walks serenely and confidently, for he has been taught the high value of physical integrity as a prerequisite to moral effectiveness. In recognition whereof, President Eliot somewhere says, "Football supplies a new and effective motive for resisting all sins that weaken and corrupt the body."

President Walker, in his Phi Beta Kappa address at Harvard, says: "Athletics demand steadiness of nerve, quickness of apprehension, coolness, resourcefulness, self-knowledge, self-reliance, subordination of the individual power of combination,—qualities useful, and in some professions indispensable."

The generous recognition of a rival's superiority, and the acceptance of defeat in a chivalrous spirit, are familiar evidences of the wholesome effect of training. The deep analogy between physical and moral laws and their modes of discipline have escaped only the most superficial observer.

Then, too, athletics furnish the student body with a subject of thought and conversation perfectly legitimate, perfectly wholesome, and, within limits, not unprofitable, and foster the maintenance of familiar relations between teacher and pupil.

Despite the occasional exaggeration of the importance of public contests and the exuberance of youthful enthusiasms, not entirely unshared by children of a larger growth, there has developed so fine a spirit of co-operation between alumni and undergraduates, and of frank recognition of the perils of coarsening the fiber of which

the high moralities are built up, that we may fairly rest in the conviction that, after all, the playing-field is the best school of practical morality in which a boy can be trained.

Pottstown, Pa.



# Papers for Continuation Committee

November 1914

## E.—Report of Committee on Christian Education

(Report of American Section will be prefixed.)

### REPORT OF EUROPEAN SECTION.

#### *Members of Committee*

SIR ANDREW FRASER, K.C.S.I., LL.D., *Chairman*.  
 REV. W. BOLTON.  
 REV. LORD WM. GASCOYNE-CECIL.  
 REV. W. GOUDIE.  
 REV. F. LENWOOD.  
 T. R. W. LUNT.  
 MISS ELEANOR McDOUGALL.  
 RIGHT REV. THE BISHOP OF OXFORD.  
 GEORGE R. PARKIN, LL.D., C.M.G.  
 MISS RICHARDSON.  
 MISS ROBERTS.  
 MICHAEL E. SADLER, LL.D.  
 MISS A. DE SÉLINCOURT.  
 REV. CANON E. H. M. WALLER.  
 MISSIONSINSPEKTOR AXENFELD.  
 MISSIONSSEKRETÄR F. FROHNMEYER.

Since the last meeting of the Continuation Committee the European Section of the Committee on Education in the Mission-field has held two meetings, one on Friday and Saturday, February 27 and 28, the other on Friday, July 10, 1914.

The principal work upon which the European Section of the Committee has been engaged ranges itself under three heads :—(1) Correspondence and interviews with the Societies and Boards concerned in Women's Education in South India and in Western India, with a view to helping them to work out generally acceptable schemes of co-operation for establishing and maintaining Christian colleges for women in Madras and Bombay respectively. (2) An enquiry by correspondence with Missionary Educational Associations in the field into two pressing problems of education in India, viz., the better adaptation of the curricula of girls' schools to the environment and needs of Indian girls, and

the problem of introducing larger and more effective methods of teaching industrial and agricultural subjects into the curricula of village schools in India. (3) The preparation for the Colonial Secretary of a Memorandum upon missionary education in the West African Colonies, setting forth the history and the present facts of missionary education in these Colonies, and its commonly accepted ideals and aims, and claiming larger and more continuous support from Government.

I. With regard to the proposed Women's Colleges in Madras and Bombay, the Committee has, at the request of the local Committees, acted as a Clearing House for gathering together the views of the various Societies concerned respectively in Madras and Bombay, and in correspondence with the field and with the Boards in America and on the Continent, and has sought to assist the Committees in the field and the Societies and Boards at home to work out a policy acceptable to all concerned.

The Memorandum prepared on October 4, 1913, as the result of a Conference of the representatives of all the British Boards concerned, was sent forward to the British Societies for their consideration, and it was found that the lines suggested were generally acceptable. The American Section of the Committee was consulted immediately, and, with a view to closer consultation with the American Section of the Committee and with the American Boards concerned, the Secretary of the European Section spent three weeks in America in May 1914.

As a result of this consultation, a further

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Memorandum representing the views of a Conference of representatives of the American Boards concerned was prepared, carrying the scheme a stage further in development. This Memorandum has since been cordially approved by the European Section, and has now gone before the Boards concerned, in America, in Canada, in Scotland, and in England. The Continental Societies are also being consulted upon it.

As regards the Madras College, it seems likely that of the sixteen Societies and Boards who may be said to be concerned, some twelve or thirteen at least will come into the scheme.

It has been ascertained that the Government of Madras has formed plans for the organisation of a Government Women's College; but there is in our opinion nothing in these plans which can interfere with the prosecution of the above scheme, unless the Missionary Bodies are to recede from their position in respect of women's education. This view of the case has been adopted by a Conference of representatives of the Missionary Societies concerned. The question will pass entirely into the hands of the Societies as soon as their nominees upon the Board of Governors have been appointed.

The Bombay scheme is developing more slowly in the field. It seems likely that when a workable scheme is arrived at it will be supported by most of the American, Scottish, and English Boards concerned.

II. The need for careful investigation and enquiry, such as will bring together the best experience and opinion from all parts of India, upon the adaptation of the curricula of girls' schools, and the need for more industrial and agricultural teaching in the village schools throughout India, has been urged upon the Committee by Educational Associations and individual leaders in India. The method adopted by the Committee in making this enquiry has been to avoid correspondence with individual missionaries or the issue of any form of questionnaire, but to prepare a general statement of the problems as generally understood,

which statement has been sent out for discussion by the Missionary Educational Associations in India. The results of these discussions by expert representative Bodies on the field already received are of the greatest interest and value; and it has been said that the discussion itself has done great good. Sub-Committees are working upon these results of the Conferences in India, with a view to passing on to all the best results from each.

III. An invitation reached the Committee from the Colonial Secretary to submit a private Memorandum to him upon the present position of missionary education in the West African Colonies, upon its aims and ideals, and indicating how the Government and Missions might better co-operate to their mutual advantage.

The Committee recognised the value of the opportunity to collate and state the facts of missionary education in West Africa, and bring them to the notice of the highest Government authorities, but it was recognised also that the Committee could not commit the Societies to any general statement of policy, nor claim to represent their views. It was therefore decided that the Memorandum should be submitted by the Chairman to the Colonial Secretary as a Memorandum of his own based upon discussion in the Committee, and as having received in its main points their "general approval." The Committee gratefully acknowledges the valuable assistance given in the study of these West African problems by Mr. R. F. Honter, the Director of Education in Sierra Leone, the Rev. J. H. Harris, Organising Secretary of the Anti-Slavery and Aborigines Protection Society, as well as by their own member, Dr. G. R. Parkin, LL.D., C.M.G., whose wide knowledge of negro educational problems was of the greatest value. The kind assistance of voluntary helpers made it possible to append to the Memorandum a statement, complete as far as possible, with regard to the actual educational missionary work being done in the following Colonies:—Gambia, Sierra Leone, Gold Coast, and Nigeria.

Our investigation leads us to believe that it is

necessary for the Societies to give careful consideration to the whole matter, with a view to a clearer understanding of the fundamental principles on which negro education should be conducted. We hope to take some steps in this direction in the next few months.

The European Section of the Committee proposed to make careful enquiry as to the special educational preparation required for educational missionary work of various types. They have, however, failed to find a satisfactory method of making this investigation. They gratefully acknowledge the work done by the American Section of the Committee so promptly and effectively in this matter.

The European Section is arranging to take advantage of the presence in this country, for the Continuation Committee meeting, of several members of the American Section of the Education Committee and of other leaders from America and Canada, to hold a Conference of the leaders of the British Boards to receive advice from and consult with the American leaders upon the future of Christian Higher Education in China, and with regard to plans and ideals for establish-

ing a few strong Christian Universities, and an adequate number of efficient University Colleges.

In the last Report of the European Section it was stated that they proposed to make a survey of educational work in India, and asked for an allocation of £25 for this purpose. In view, however, of the steps which they understand are being taken by the Committee on Survey and Occupation to make a full and scientific survey of missionary work in all its branches in India, the Committee have abandoned their idea of making this independent educational survey. The £25 included in their budget for 1913-14 has not, therefore, been spent. The Committee is willing, however, to co-operate in any way that may be required with the Committee on Survey and Occupation, or with any Committees in India co-operating with them.

The European Section suggest that the two following be appointed members of this Committee:—Miss L. M. Shann (to act as Assistant Secretary to the European Section) and Mr. Charles E. Stansfield.

The European Section of the Committee asks for a continuance of the allowance of £110 for its work.



**THE MEANING OF A  
COLLEGE EDUCATION**

**WOODROW WILSON**





# THE MEANING OF A COLLEGE EDUCATION

*AN ADDRESS*

*By* WOODROW WILSON  
*President of Princeton University*

AT  
THE HOTCHKISS SCHOOL  
LAKEVILLE, CONN.

NOVEMBER TWELVE  
NINETEEN HUNDRED AND EIGHT



# THE MEANING OF A COLLEGE EDUCATION

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*Mr. Buehler, Young Gentlemen, Ladies and Gentlemen:*

It seems like bringing coals to Newcastle to come to commend to you a college education; and I want to say at the very outset that I would, if possible, relieve myself of the suspicion of trying to commend any particular college to your attention. There are many colleges equally desirable and all colleges are equally undesirable.

The theme I come to speak of is the theme of education in general, for it seems to me that it is part of one's public duty, as a citizen, to ask one's self the question, very frankly indeed, whether one means to take a college education or not.

## *The Object of a College Intellectual*

You know it has become a little unfashionable to suppose that the object of a college is to educate. It has become a

little unusual to insist that the main object of a college is intellectual. I cannot imagine any other reason for a college existing except to make the men who resort to it intellectual men,—men who know the enjoyment and the luxury of using their minds, if they happen to have any.

Of course, there are some men who go to college who haven't any minds. They are in the position of a man I heard spoken of the other day whose head was referred to in conversation. "Head," exclaimed someone, "that's not a head; that's just a knot the Almighty put there to keep him from raveling out." (Laughter.)

And I have known persons as singularly constituted. But it is a genuine luxury to use your own mind, if you happen to have one; and it is not only a luxury, it is a duty.

### *Achievement the Price of Distinction*

I am not one of those who suppose that men are attracted by having easy paths shown to them. Men who are men are attracted by the difficult things, and only the men who attempt difficult things are ever distinguishable from the

common mass. There is a sense in which I really pity a boy who looks forward to inheriting wealth; because it is no longer a distinction in this country to be rich, and to be rich, unless you be something else, is to be condemned to insignificance. An English writer once said, "If you wish me to consider you witty, I must really trouble you to make a jest." If you wish me to consider that you amount to something, I must really trouble you to do something; and in this complicated age in which we live in America, it isn't easy to do something. It is very, very difficult indeed for a man to raise his head even an inch above the level of heads that stretches the continent over, and to become noticeable for any particular individual contribution which he may have made to the national life or the life of the community in which he lives.

### *College an Opportunity for Achievement*

The object of schools and colleges is not to put sense into men's heads, but to enable those who choose to do so to pick themselves out for the achievements of life. Any man who really achieves anything picks himself out. He is not

elected by anybody else to be distinguished; he is chosen by himself to be distinguished; or else condemned by himself to be insignificant. Colleges, like schools, are the open door upon which is written, "Here is the Portal to Opportunity for Those Who Know How to Use It." Opportunity is of no consequence, of no significance, to those who do not know how to use it.

What I want to point out to you, therefore, in order that those of you who are going to college—and I dare say all of you are going to college—shall ask yourselves whether it shall be worth while or not, is this: It is not worth while to go to college and spend your time and your parents' money if you do not mean business. It is not worth while; it is a fraud on somebody; and every conscientious boy ought to ask himself the question very soberly: "Is it worth my while? Is it worth the while of the persons who are educating and supporting me, for me to go to college?"

### *School Training*

There is a sense in which it is almost necessary, in a free country, that every boy should go to school; not necessarily

to the schools of this grade, which carry you beyond the elementary education, but to some school. It is very necessary that the population of a free country should have an elementary schooling, and it is very desirable that everybody should have more than an elementary schooling, a schooling which carries them to the point to which you are carried, for example, at graduation at a school like this.

But there is a difference between the school training and the college training. The school training, if I may put it so, is a means of showing you the tools of the mind, and their use; of showing you those things which it is absolutely necessary for you to know how to do with your mind, if you would understand anything beyond the rudiments of life, or have any skill lifted above the skill of the unskilled laborer,—those things which it is necessary to learn in order that you may be released from the actual dangers of ignorance; from the actual awkwardness of not knowing how to use your mind; from the actual blindness of not knowing how to see, to discriminate and distinguish knowledge from ignorance. It is just as fatal for a young per-

son not to know how to use his mind as it is for a carpenter not to know how to use his tools. And in school, since the stage of study is not advanced enough to carry men beyond that point, the whole object and purpose is to insure a training which will enable you to know what the mind is for and what the main means are for using it.

### *The Study of Mathematics*

I suppose that some of you are touched with what seems to me the heresy of our own day; that heresy which leads everybody to ask about the practical utility of each particular study, What is the use of this or of that? What is generally meant by that question is, "What is the direct use that I can make of this in a money-making occupation?"

There is, by the way, a singular exception universally made to that question. I have never known anybody to ask that question with regard to mathematics; and yet it is perfectly obvious that mathematics is a purely abstract study, after you carry it past the main elementary stages and subjects, and that there isn't one man in ten thousand who uses anything higher than arithmetic in



his business. Did you ever hear of anybody using algebra in his business? You have heard of men,—I am not now, of course, speaking of the professions, like engineering, where mathematics is a part of the whole process of reckoning,—but in the whole range of commercial undertaking, did you ever hear of anybody using algebra and geometry? Did you ever hear of anybody, excepting an engineer, making any money out of algebra and geometry? Everybody admits that mathematics is, of course, a practical study. Nobody asks the question about mathematics that everybody asks about Greek.

### *The Study of Greek*

You know that a very distinguished person once said that you might as well teach a youngster Choctaw as Greek, and the obvious reply was made that you couldn't argue the question with a man who didn't know the difference between Choctaw and Greek. One of the essential differences happens to be that Choctaw does not contain a literature and Greek does; Greek contains the fine essence of the most substantial thinking in the world, and all subsequent intel-

lectual effort has been lifted upon the broad surface of that great stream of thought. The man who does not dip in that is neglecting the sources and merely tapping the streams.

Those were some of the things that could be said by way of preferring Greek to Choctaw, and yet there is a universal indictment against Greek as something that is not practical.

*Education not Information, but Illumination and Training*

Now, I do not hold any particular brief for the study of Greek, but I want to illustrate by this the general object of education, which is not information. I have known some men singularly well informed and absolutely uneducated. I have known some men singularly uninformed and perfectly educated. For by an educated man I mean a man who uses his mind as a source of illumination and as an instrument of precision,—a man who, when he goes for an object, does not shoot with birdshot and hit the whole countryside besides, but shoots with a rifle, and is vexed with himself if he does not center the mark; the man

who has his mind in such shape that he can do anything with it, and oblige it to do anything that he pleases.

Why do you go into the gymnasium? Do you expect to do the double trapeze with your partner in business? Do you expect to make a guy of yourself by doing any of the things in your office that you do in the gymnasium? Do you expect to make money or advance yourself in a profession by anything that you ever saw done in a gymnasium? Certainly not. What you are trying to do in the gymnasium is to get your muscles in such shape, and the red corpuscles of your blood so enriched that you can do anything with your body afterwards that you want to do, make it carry any burden that life brings upon you. You are keeping yourself physically fit in order that you may be fit for the things which are not physical, for the real strains of life which are upon the spirit, not upon the body. The real vexations of life are the things that are invisible, not the things that are visible and tangible, and the man who cannot stand up under his sorrows, under his trials, is the man whom the world will crush. He will be the better able to stand up under those

trials if his body is fit, if his mind is clear, if he has read something of the experience of the race and does not suppose that Providence is putting this upon him as a peculiar punishment in which he stands apart and singular. The object of education is to acquaint you with the experiences and the processes of the mind and to put you in the saddle in respect to the use of your own faculties.

### *The Larger Freedom in College Studies*

Now, when you come out of school the question is, What part of the world do you expect to be made free of, if the real object of a college education is to make you students of the world of thought? After you have got past the school period, then, if you please, you may go on to be released into the field of free study; not free in the sense that somebody doesn't pick the way out for you to a greater or less extent, but free in this sense, that the new studies are part of the map of life which you are expected to pore upon, in order that you may use these tools of the mind with which you have become acquainted in your schooldays, and begin to have that attitude towards thinking and towards

knowledge which a man should have who is no longer in leading strings to any one, who is no longer a lad, but has come into some of the privileges of thoughtful manhood.

You are released, in respect of the studies of the college, from that merely disciplinary stage which is necessary at school and are competent to stand upon your own feet and think your own thoughts and choose, to a certain extent, your own road, sure that you are fit for that freedom.

### *School and College not Separate from the World*

Moreover, a college life is more than half way to that thing which we call The World. We do a great deal of artificial thinking when we suppose that at school we are not in the world already. As a matter of fact I suppose that statistics would bear me out in saying that the average college graduate is half through the world in respect of age; and for many a college graduate there is only a little bit of the journey beyond. Not many have many years stretching ahead of them. If they have not touched the

world by that time they are singularly remote from ordinary human experience.

It is rather an unwholesome idea, it seems to me, to tell youngsters that they are not in the world. You are in the world. You aren't in the world on your own hook, it may be; you are not thrown out into the contest of life to sink or swim, as you may be able; you are not under the necessity, most of you, of making your own living and providing for others, carrying those burdens which will certainly come upon most of you in later years; but you are in the world, being fortified by circumstances, and if you do not keep your eyes open there is no point at which they will be suddenly freed from the scales you have kept upon them, the scales of inexperience and the failure to observe. There is no door that I know of, anywhere, which issues straight and suddenly upon the world.

Now, an interesting thing about the college and the university is that it is a great deal more than half way to that place of freedom and experience where you will be thrown upon your own responsibility. For the real test of the college is that after that is entered upon you are on your own responsibility.

## *College No Field for Indulgence*

I have had a great many interesting experiences in my connection with the administration of colleges. There used to be a time, for example, when I was much softer hearted than I am now. I used to be a member of the committee of our faculty which was called the "Committee on Discipline," a very unpleasant committee to belong to because it brings you into contact with all the ugly side of the college; and I used to have the notion that if a fellow had good stuff in him it was worth while not to be too hard on him, to urge the faculty to mitigate the ordinary punishment, to, as the general phrase goes, give him another chance. Again and again I exerted my utmost influence to get youngsters excused from the full penalty for what they had done, and I have to say, with great regret, that I was never rewarded by amendment on their part. Not in a single instance. I at last came to the realization of the fact that the only way to save a lad is to make him lie in the bed that he has made for himself. First make sure that he made it; that he chose that thing; and then make him digest

that thing, whether it agrees with him or not. Then there is a chance that he will pull himself together; there is a probability that he will pull himself together. But if you excuse him, then life will look to him like a thing where the natural consequence does not ensue; where there is no certainty of nature taking her own course in the moral world as well as in the physical world, and where he will begin to hope against all experience that he will be excused for his delinquencies when it comes to the world of business and to the world where great enterprises hang upon the absolute fidelity of those who are entrusted with every part of them.

### *College Life a Process of Maturing*

So that the college should be no field of indulgence; it is a field of absolute individual responsibility. That is what we call the world itself. So that you will see that a college is a place and a process of maturing. Persons are just like fruit, they will or will not mellow, according to their soundness. They will or will not mature, according to their intrinsic soundness and wholesomeness. And the process of college life is a pro-



cess of maturing; it is a release of the faculties, a release of the character to find its natural laws.

### *The Influence of Home*

One of the interesting things that we observe in college is that, though we do not come into contact with the undergraduates—there are too many of them—nevertheless we manage to know, in many instances, more about them than their own mothers and fathers know. There is in the family a sort of atmosphere which dominates you, to which you conform; and you do not need to have it pointed out to you that young gentlemen are often one thing at home and another thing when away from home. You have been away from home and you have been at home with them, and you know that there is a sort of compulsion of feeling in the home which does not exist elsewhere, and that therefore you can often best find the real character of one of your companions away from his home. That is not an indictment of the home. On the contrary, the power of the home is judged by its power to extend its atmosphere.

I have said again and again that I am

perfectly sure that I was kept from certain vicious practices when I was an undergraduate, not by any principle, not by any integrity, that was native to me, but by the subtle consciousness that it would be incredible to certain dear people at home that I should do that thing, and that if I did that thing I could never look those two dear people in the eyes again. That was the compulsion, and when that compulsion works, and those eyes follow one all down the walk of life, steadiness is absolutely assured. It is like all the sweet influences of old generations, of men of honor, women of Christian virtue, following you and keeping hold of you, and making you feel the strong, pure courses of the blood that connect generation with generation of honorable men and women. So that this thing that you feel at home you ought to feel all the time. But the test whether you feel it all the time, and whether you are of the true stuff that makes homes, is the way in which you behave out of the home, and the testing ground, the trying-out ground, is the college where you are not watched, where you are left to seek your own levels, where you can choose your own companions; where

you can go to the bad just as soon and just as quickly as you please. That is the process of maturing.

### *The Spirit of Scholarship*

But the real thing that you ought to think about in looking forward to college is this: Do you now feel or do you wish to feel *the spirit of scholarship*? I do not mean, Do you want to be scholars? Nobody can make scholars in four years. You are not in the least danger of being a scholar by the time you are graduated from a university. It takes a lifetime to be a scholar, and most men do not manage it by the time their funeral occurs. (Laughter.)

That is not the point. Not, Do you wish to become scholars? but, Do you find an acceptable flavor in the *spirit* of scholarship? What is the spirit of scholarship? In the first place it is a desire to know and to comprehend. It is a spirit also of tolerance. It is the spirit which perceives that there may be other sides to questions than those which we have been in the habit of entertaining and assuming to be the truth with regard to them.

Not only that, but there is in it the

eagerness which comes with the desire of discovery. Have you ever thought of the map of knowledge? Have you ever thought that the history of it has been like the history of the settlement of America, for instance,—of the settlement of all countries to which men with knowledge and enterprise have gone, generation after generation, century after century? Here on the edges of the coast we see the great well-known ports of entry, our settled and known regions, and then beyond is the great hinterland, the undiscovered country. The mapping of the world of knowledge is all the while going forward. Where? In quiet studies where men write books; in laboratories where men pore the night through over obscure experiments; in places where invisible things are sought out. In such places are these fine lines on the map of knowledge traced little by little; and there breathes in the nostrils of the men making those quiet inquiries just the same sort of spirit that breathes in any discoverer, in any adventurer. Their pulse may not actually move faster in their veins; but the pulse of their minds beats like that of men who are on some romantic quest which

has led again and again forward from generation to generation, from adventure to adventure. They have not climbed the hill that has taken them slowly up the incline because of any impulse except the impulse of the mind; and every step of liberation, whether of political liberty or moral liberty, has been first a step of knowledge. Steadily the mists of prejudice, the mists of superstition, which have hampered and clogged and delayed the race, have been slowly cleared away by the purer airs of knowledge and of real spiritual insight, so that men might not be afraid of their shadows any more, or afraid of their gods any more.

Men have come to understand themselves and the universe, to move with erect frames and undaunted spirits alike in the physical world and in the world of thought; are not afraid of the thing that may turn up around the corner. They with a free heart prosecute their inquiries. This is the progress of the world. This is what has made it necessary that there should be schools, and that upon schools should be built universities, and that men should spend their days crying to their fellows: "Come on, come on, the country is yet

undiscovered in which the race shall be lifted to its final levels of achievement and of happiness.”

Have you ever fallen in love with the spirit of knowledge? Have you ever desired to be made free of the citizenship of the world of thought and of ideas? If you have not, you have never dreamed the dream of the true college man.

### *College a Place for Work*

Young gentlemen, we have gone recently through a period, lasting several generations, during which it has slowly come about—to judge by my own observation, rapidly come about—that schoolboys have come to think of college as a delightful mode of life, and have ceased to think of it as a mode of learning. The consequence is that colleges have fallen into a certain disrepute among wise men in this country. One of the things I am told by every man of achievement who deals with college men is that the first thing that he has to teach them is how to work; that they have lost the conception of what it is to do a full and honest day's work. If that is true, then the colleges are en-

tirely discredited; for they are no longer serviceable. This is not a world of play; it is a world of work, and if you don't learn how to work in college, you have learned nothing, absolutely nothing serviceable to the world.

There is an indirect way of inducing men to work. Life at college is so delightful that you can make a certain number of men work for the privilege of staying there. I very much suspect that with most undergraduates the real compulsion to pass the examinations is not a desire to learn anything but a desire to stay in a place where they have delightful companionships and where they are doing a great many interesting things. They do not wish to be separated from those companionships or divorced from these interesting things. What they come for is college life; that is what interests them. The rest does not interest them.

Every time that a college lecturer stands up before a college class he has a task that is very much more difficult than standing up before a general audience anywhere else. He has to capture their attention. In the middle of the football season I always feel that I have

to spend the first fifteen minutes getting the latest football scores out of the heads of my class, so that I can have their attention for the subject of jurisprudence. (Laughter.) I have to work by every device that is in me to divest their minds of the thing which stands there as a block to everything that I am trying to get into their heads. I cannot make them understand one principle of the subject that I am talking about until I stop their thinking about the relative merits of certain halfbacks. (Laughter.)

### *Not a Country Club*

Now, that is working under a considerable handicap, and I, for my part, believe that until we can remedy that, it is not particularly worth while to teach in a college. Colleges situated outside of great cities are getting so attractive in their lives that they are getting to resemble a very superior kind of country club, and I have made up my mind that I have no ambition to be president of a country club. (Laughter.) I might consent incidentally to be president of a country club, but it does not constitute an interesting career, and there are other things



that I can think of that I would rather do, and spend my mind upon.

I have made up my mind that I won't be president of a country club, and that the young gentlemen who think they are at country club when they are at college will have to be divested of that impression. In other words, the college must now assert itself and make every man who attends it understand that his first, chief object is to get the spirit and love of knowledge; and that, if he cannot get that, he had better apply himself to something else.

### *How Character is Produced*

You know that some persons amongst us think that the object of an education, or rather of school and college life, is to produce character. Well, I certainly would not object to its producing character, but there is only one way that I know of in which character can be produced. Character cannot be deliberately produced. Anybody who goes to work to produce a good character in himself will produce nothing but a prig. But anybody who will studiously attend to duty will produce a character. Character is a by-product, and it is nothing but a by-

product. You cannot produce it by intending to produce it, and you inevitably produce it by attending to your duty.

Some years ago the faculty of Princeton very unwisely permitted a very attractive evangelist to come to the University and hold meetings, just two weeks before the mid-year examination, and a great many young gentlemen, with the highest motives, went around every night and tried to drum up a big attendance for him. One night they came upon a door that was securely fastened and on the outside was this placard, "I am a Christian and studying for examination." (Laughter.) What I want to commend to your attention is that that is a perfectly logical sequence of ideas. The particular thing which a Christian would be doing, two weeks before examinations, would be studying for examination, and that is the only thing that a Christian would be doing at that period of the year; he would be deepening his Christianity and establishing his character by doing it.

### *Entrance Examinations*

A gentleman came to me just after the entrance examinations one year and said

he was very sorry to hear that young So-and-so of such a school had not got in. "Yes," I said, "I am sorry, too." "Don't you think," he says, "you are making a mistake in not admitting him? He is one of the finest fellows in school. His influence was always for good things, and he was a leader and is a boy of unusual capacity and character." "Yes," I said, "so I was told; but he did not pass the entrance examination." "Oh, but," he said, "I don't think you understand—," and he went all through the boy's virtues again. I said: "I beg your pardon, it is you who don't understand. *He did not pass the entrance examinations.* Now," I said, "if the Angel Gabriel were to apply for admission to Princeton University he would have to pass the entrance examination." (Laughter and applause.) Because if he could not pass that he would be wasting his time there, and would inevitably get dropped at the mid-year. It would be, to admit any boy under those circumstances, a fraud on his parents. We have no right to admit boys when we know that they are not ready to be admitted.

And the only test we have—it is a

crude test, it is a very unsatisfactory test in some ways—is by asking questions. If you cannot answer the questions, that proves that, so far as we can ascertain, you are not prepared to enter. I know there are some boys who know and cannot say; at least, I theoretically know it, I have never met them. (Laughter.) I generally find that if you really knew the thing you could say it in some intelligible form. You might not say it in the most elegant language, but you could say it so that somebody who spoke your language would understand.

Crude test though it be, examination is a necessary test; and it is the test of many things. It is a test of character as well as a test of knowledge; and it is a prophecy of a career.

### *College No Place for Loafers*

It is an absolute weakness and absurdity to admit men to college who do not have some pulse of sincerity in them in respect to the matters for which they have been commended. I sometimes wish that it weren't fashionable to go to college, that it weren't taken for granted that gentlemen of a certain class in so-

ciety would send their sons to college. I wish that only those came who had a definite purpose and knew what they wanted.

The task of those who administer the colleges of this country is, for the next generation, to prevent young men from going to college who do not intend to use them as colleges. Perhaps most of you are old enough to get in before the difficulties are made insuperable. (Laughter.) But there are some small boys now, let us say, five years of age, who I foresee are going to get into college with very sober thoughts. Because there is a general awakening to the fact that there is an undesirable vacant interval in the lives of most young men. They work under the compulsion of one school system or another up to a certain point, then they go to college and don't work, then they go to professional school and work harder than they ever worked in their lives.

Society will not long tolerate this condition of affairs. It is going to say we cannot afford to have the fibre of our young men made pulp, and then convert it into fibre again, because it won't be a good fibre after it has been pulp. We

don't want any pulp period. We don't want any period of the relaxation of effort. We want young men to stretch themselves upon some task that will give them command of themselves and of their circumstances in the years which ensue.

*Hard Work Leads to Privilege and  
Pleasure*

And this is not, need not be, a process of pain. It is normally a process of pleasure. I, for one, would not condescend to be a taskmaster; I would not condescend to put the whip to the backs of young men and drive them through a process which was intolerable to them; but I know just as well as I know that I have lived and teach these things, that the moment a man is introduced into this liberty and opportunity it fills life with a new and novel pleasure.

For the only way in which to have amusement is to have it as a relief from work. When you make amusement an object it becomes an occupation. The only way to have diversion is to have it as a release from something and not as a thing sought for its own sake. The

only way to enjoy conversation with your friends is to have something to talk about. The only way in which you can know who your real friend is, is by having something in your mind and requiring of him that he should have something in his, and then matching minds with him, and seeing whether they be of the same strength and taste and caliber or not.

That is the reason many a man is disappointed in his classmates after they get out into the struggle of life. He finds they aren't of the stuff he supposed them to be of, that when he tested them as boys there was nothing in them.

All the comradeships which have rewarded me, or rewarded any man in middle life, or any woman either, are the comradeships which have been the comradeships of the spirit and of the mind, where you found thoughts, impulses, purposes like your own springing up in a like soil, through a like yearning for the light, with a like impulse and yearning. Those are the friendships which are cemented for all eternity, because they are the friendships of the stuff that is immaterial and not of that which is material.

The meaning of college, therefore, is the enrichment of life; the enjoyment of life; the lifting of life to those levels which are the levels not of toil merely, but of privilege and pleasure. (Long applause.)







PREPARATION FOR  
AN EFFECTIVE LIFE

OF A MAN IN LABOR



# PREPARATION FOR AN EFFECTIVE LIFE

*AN ADDRESS*

*By* CHARLES W. ELIOT  
*President of Harvard University*

AT  
THE HOTCHKISS SCHOOL  
LAKEVILLE, CONN.

JANUARY SIXTEEN  
NINETEEN HUNDRED AND NINE



# PREPARATION FOR AN EFFECTIVE LIFE

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The subject chosen for tonight is, "Preparation for an Effective Life." That is the life I am sure you all want to live—an effective life.

## *A Sound Body*

Such a life must be based in the first place on a good, sound, serviceable body. None of us can have an effective life without a strong, healthy, cheerful servant in the body. It should be the servant, not the master. But that servant is necessary to an effective life. Some invalids and feeble persons have proved to be men of genius and, therefore, serviceable to the world. There are not a few examples of such triumph of mental and moral quality over the feebleness of the earthly body. But for effectiveness in the future career of you young men, a sound body is in the highest degree desirable, and, as a rule, it is essential.

Now, it is easy to misunderstand what we mean by a sound body. It is easy to exaggerate the muscular force, for instance, which is desirable for a good, serviceable body. It is not that we need a big frame or heavy muscles. The essential thing is a sound nervous system, with which goes a fairly developed muscular system, and a strong digestive system.

I have been in the habit of saying—and I believe it to be absolutely true—that a person who doesn't enjoy his food is not likely to have a very serviceable life. The enjoyment of all the natural physical functions is highly desirable throughout life; and we need the kind of body which permits that steady enjoyment of all the natural animal functions of a human being. We need what is called a "tough" body, rather than a superlatively strong one. The effectiveness tells most in the nervous system. Work does not hurt anybody. It is worry, anxiety, nervousness in work which tells against the bodily comfort, and the bodily serviceableness. Work is almost always healthy and developing; worry, anxiety, or nervousness never is. Aim, therefore, at keeping your body



nervously sound, because the nerves are the directing parts of the body. Somehow, out from the nerve centres and along the nerves go forth what we call thought, speech, gesture, and emotion. The charm and power of life seem to center in the bodily senses and in the nerves. So take care of them. Do not overstrain them or overwork them. It is pretty hard for a healthy boy to overwork his muscles; but even a healthy boy can readily overwork his nerves.

Among the professors in Harvard University—and I have been looking at them now for sixty years—sleeplessness is always a bad sign. If I hear that a professor is getting sleepless, I begin to be anxious about his serviceableness. Sleeplessness is an early symptom of nervous exhaustion, and always needs attention at once, whether it appears in a pupil or a teacher, in a bookworm, or an athlete.

Now, you boys are probably not affected with sleeplessness; but you know that sleep is a first-rate, healthy gratification—if we may speak of such an unconscious state as a gratification. And, indeed, we may. Poetry is full of praises of sleep—"Sleep that knits up

the raveled sleeve of care"; "He giveth his beloved sleep." Now sleep is the great nerve repairer.

Consider next the nature of the bodily strains you will have to endure when you go out into real life. They will not resemble those of your out-door sports today; not at all. They will always be nervous strains. Consider the test which a surgeon may undergo at any minute of any day, a test of the most critical kind. He is brought of a sudden to an operation which he must perform on the spot with such skill as his eye and hand possess; and when the knife has been in play, he may suddenly find that the disorder is not at all what he expected, that the phenomena are not what he anticipated. What a test is that of a man's nerves; of a man's readiness, with all his knowledge and all his skill literally at his finger ends. But it is a nervous test, not a muscular test. It is just so in all the professions. The strains are really nervous strains; and the value of the muscular system to a professional man is that a well-developed muscular system, and a habit of using the muscles, are real safeguards against the nervous strains of professional life. It is not

only in professional life that these strains occur. In all business life there are times when the bodily strain is great. It comes from anxiety, from not knowing what your competitors are going to do, from the imminent risk of loss and suffering.

So when you think of the bodily soundness which is necessary to success in life, to effectiveness in your adult life, think of the wiry, tough, active, enduring body which resists fatigue, and endures anxiety without a quiver, and faces danger in the same way,—steadily, and calmly, though alertly. That is the sort of body you need in order to have an effective life hereafter.

### *The Power of Concentration*

Now, let us turn to the intellectual side. What sort of a mind is the serviceable mind, in all the professions and in all the business occupations of the world? It is the mind capable of concentration, of an intense application to the task in hand. I dare say there are some boys here who have been told, “You don’t know how to study; you don’t take hold of a lesson with any vigorous grip; you don’t apply

yourself; you haven't learned how to think hard."

Now, that power of application, the power of concentrating all your forces of memory and reasoning on the task of the moment, is the principal thing you ought to get while in this school. Get that, and you have gone far to secure an effective life.

It is immeasurably better to learn a lesson in ten minutes than it is to learn the same lesson in an hour. Indeed, the ten minute boy, even if he doesn't learn his lesson quite so well, will generally have a permanent advantage afterward over the hour boy; because he has acquired a strong grip, this mental grip by which he accomplishes in a few moments what another will take an hour to accomplish. That is an infinitely serviceable quality toward an effective life. It is in part the power of absorbed attention, of thinking of nothing else except the task in hand, or the problem to be solved. Psychologists call this power of exclusion "inhibiting" everything else.

It is a very good sign in a young person if it is difficult to attract his attention when he is reading, or doing

anything else which absorbs him. That it is difficult to break a boy's attention from his instant task is a very good sign for future effectiveness; because it means a large power of inhibition, of shutting out things that are irrelevant, of shutting out sights and sounds, the whole mind being concentrated on the book or the task. It is a good thing to acquire that habit of attention in reading, or in any mental exercise. It is almost impossible to exaggerate the value of that faculty of inhibiting the irrelevant, and paying absolute attention to the relevant.

### *A Taste for Reading*

There are some intellectual qualities which you need to acquire and develop here at this time of your life, which will have much to do with the play of your minds in future years. One is a strong taste for reading, for reading of a serious sort, as well as of a light sort. Acquire a liking for history and biography, and for historical romance, a liking, in short, for those interesting narratives of the world's experience, and of the intellectual development of great men and women, which inform the

opening mind as to what men and women have thought, and done, and tried to do in this old world.

The taste for reading, if genuine and strong, is a sufficient resource for the most prolonged mental enjoyment. Get that in a body sound as to nerves and you have got almost enough. There is no single subject of study which is essential to the development of an effective intellect. No one subject, no two, or three essential subjects. The thing to do is to acquire certain powers and certain tastes; and then power of strenuous attention and taste for reading will go a long way by themselves towards the acquiring of effectiveness in any profession or occupation in after life.

### *Intellectual Competition*

The time would fail me to describe all the intellectual achievements to be made in youth as pledges of mature effectiveness. But there is one kind of intellectual practice which is obviously of high importance. The practice of competition with your mates in things intellectual. That is the only way in which an individual can arrive at a knowledge of his

own powers. That is the only way in which a nation can arrive at the knowledge of its own powers and capacities—through competition.

It is the fashion today to deride competition, and to assert that all competition is cruel, and abominable, and ought to be somehow prevented and suppressed in manufacturing, in business, and in trade. Monopolies are sometimes justified today on the ground that they destroy competition; and the search for enriching monopolies in business is almost universal.

The liberal professions never feel that way. A liberal institution of learning never feels that way. No college or university in this country for a moment seeks a monopoly. No school seeks a monopoly—could not if it would, and would not if it could. It is the mark of a liberal profession that it always welcomes competition. And the real reason for that state of mind is that competition is the source of progress,—individual progress, national progress, collective progress of all sorts. The moment any group of men shelter themselves from competition, that moment they stand still; there is no clearer characteristic

of human nature than that. What is the practical application of this doctrine in a school? Avail yourselves of every possible opportunity to pass examinations.

### *Examinations*

I know that throughout the United States there is a great deal of preaching to the effect that examinations are undesirable. Examinations for admission to college, for instance, exist only in a few institutions in the eastern states. To all the western universities and colleges boys go in from their school simply on certificate; and there are not a few eastern colleges in the same situation. Allow me to recommend you, when you choose a college, to choose one that holds examinations for admission. You will have no difficulty in doing so. You are near a very good college which has examinations for admission. But if you still need a sound criterion of choice between colleges that have examinations for admission, prefer the college that has the strictest examinations for admission. That is the way to get the best training out of your school work. Cultivate the faculty which is developed by passing



frequent examinations. That corresponds in school life to what a lawyer has to do, a lawyer who goes into court every day of his life. He has to prepare himself by what we call in schools and colleges "cramming," for treating intelligently and vigorously, before the court, a subject which he was not very familiar with perhaps a month ago. The lawyer's life who goes into court is just a series of quick preparations for an examination. Train yourselves in such work. You cannot choose any profession or business occupation in which that faculty of passing examinations well will not be of great advantage to you. Examinations are a very important part of all school and college training.

### *Independent Thinking*

There is another mental faculty that you ought to win something of here, because there is a good degree of freedom in this school—the faculty of independent thinking, of thinking for yourselves. Read a book, and reflect upon it; reflect upon the impression that it has made on you; and think about it for yourself. Throughout education

there is a great deal of pumping into you, so to speak. Now, the best part of education is giving something out from you. Let something of thought and imagination issue from you. Think independently, so far as you can; in youth not so much as in adult age, but begin in youth the process of independent thought.

### *Manners*

The next part of education for an effective life, which I want to speak about, is manners. It would be difficult to exaggerate the importance of manners with reference to an effective career in the world. Just the bearing of the body has great importance, in business, in the practice of a profession, in public speaking to any audience, educated or uneducated, to the masses of the people or to a select few. The mere bearing of the body is of great importance to your success in future life. Military education has an excellent feature of this sort. In all military schools the proper bearing of an officer is carefully cultivated, and indeed the best part of the physical training of a private soldier is what is called the "setting up" drill. A public

speaker needs to have a firm hold on the ground. It is very ineffective to stand in a slouching way while speaking, or to limp first on one leg and then on the other, or to give any sign of bodily feebleness and limpness. You know the soldier's position of attention and respect is with heels together and body erect. That position is always an element in the best manners, and there is hardly a more effective element. The mode of speaking is important. Gentleness, clearness, and courtesy in speech are valuable in every profession and in every business. Cheerfulness of manner is everything in some businesses. And then a real sincerity ought to be expressed in manners, a difficult, and yet a very precious thing. Frankness is a good part of it.

When you shake hands with a man or a woman, look in the eyes, straight in the eyes, with no blinking of the encounter. There are schools for priests where the pupils are said to be taught not to look in the eyes of the person met, but to look a little above or a little below the eyes. But that is not a lesson in effectiveness, because it is not a lesson in frankness.

Many people suppose that manners are

not necessarily an expression of the internal nature; and indeed there are persons who have, in many respects, pleasing manners, whose real character could not be described as pleasing. Even such manners as those have their advantages; they make living with such persons pleasanter; they make business contact with them more agreeable, and more likely to be profitable. But still those manners are never the best. The best manners express the character of the person, and express it so clearly that the stranger has no doubt of the character. A glance reveals the character of such a man or such a woman; even a short contact, without intimate intercourse, satisfies the stranger that he is speaking to a person of fine or noble character. So potent are the best manners.

Let me recommend all of you to read Ralph Waldo Emerson's essay on "Manners." I think it is the best thing he ever wrote. It is full of those contradictory passages which are found in all Emerson's writings; but there is truth often in the contradiction. It is often well to look at a truth from different and even opposite sides. Do not mind these difficulties; and take to heart the beau-

tiful descriptions of character, and the wise exhortations in that most admirable essay.

### *The Power of Giving Pleasure to Others*

And now there is still another issue of a sound education which is too much neglected in both our schools and our colleges. Every boy here ought to bring away from this school some skill, or intellectual faculty, which will enable him to give pleasure to other people. We sometimes hear of boys going from school to college who find it difficult to get into the "social swim" of a college; or who go into athletics, though not particularly fit, because they hope, through athletics, to get into the "swim." Now, the real way to win social success in any walk of life, high or low, among the poor or the well-to-do, the educated or the uneducated—the real way to get social success in the tenement house, or on the farm, or in the palace, is to possess some power of giving pleasure to others. What sort of powers, or gifts, or faculties may these be? There is a great variety of attainments which will go far to make your future lives not only

effective, but enjoyable. Can you read aloud, for instance? I have met many a time in my life men and women who by reading aloud with expression and charm gave, all through their lives, keen pleasure to great numbers of men, women and children. Can you play a musical instrument? Can you sing—if only one song? I have had occasion, repeatedly, in the course of the last thirty years, to attend certain college festivities for graduates and undergraduates together, where a professor in Harvard College, now a man over fifty, was inevitably called upon to sing his only song. That one song, being a very good one, made him an entertaining and welcome guest.

I went once to a great meeting in a Mormon tabernacle in the town of Logan, an agricultural town having a population of five thousand souls. You know when a Mormon has paid his tithe to the church, he and all his family have a right to go to every entertainment provided by the church without fee and without fear. There being five thousand people in the town of Logan, there were that night twenty-five hundred in the tabernacle—men, women, and children, and babes in arms. The first number in

the programme was the Hallelujah Chorus from the Messiah, four or five hundred men and women taking enthusiastic part in that sublime chorus. They sang admirably and gave great pleasure to the whole assemblage. Then there were some speeches, few and not very long, yet rather too long for the patience of the audience, because they were waiting for the real thing they had come to hear. At last one man rose up and went to the front of the platform. He was a large man, tall, broad, and vigorous, with a brown beard down to his waist. He stood up alone, and with a superb bass voice sang a ballad. The whole scene might have come right out of the middle ages; the traveling ballad-singer or troubadour; the listening populace. He had no support; no instrument accompanied his voice. He sang verse after verse, always to the same tune. It was a long ballad of love and religion, and that entire audience hung on his song. There was a personal power of giving pleasure to others.

I think you in this school devote some attention to acting plays. That is a useful liberal art, because through it you can give pleasure to others. Some sort

of artistic work should be one outcome of any thorough education, at school, at college, and in the university.

We have at Harvard now a Cosmopolitan Club, that is, a Club which represents all the foreign elements at Harvard. In this Cosmopolitan Club there are Chinese, Japanese, Hindoos, one Filipino, two or three Malays from Siam, a considerable number of Europeans—Germans, French, Swiss, Italians, Portuguese—and also a large number from Great Britain and its dependencies. I lately went to a meeting of this Club, and was very much interested to see how this great mixture of young men entertained each other. They all seemed to have some faculty by which they could amuse the Club. A French student played the violin admirably; a German played the piano; four Chinese gave a serenade, so to speak, only I regret to say the Chinese music was, rather unintelligible to the Europeans and the Americans. That Club finds no difficulty whatever in providing itself with entertainment from its own members. I wish I could say that the Americans did their part. It has been one of the defects in our education, at



school and college, that we have not paid attention enough to this element in an affective education,—the acquiring of some capacity to give other people pleasure, a capacity which once acquired will last through life.

### *Sports that Last*

May I ask your attention to the different values of sports and accomplishments, according as they are temporary or lasting? There are many of the athletic sports which really last through life, or till advanced age. I have a friend in Boston, now seventy-five years of age, who still plays tennis with great activity. I heard of a farmer down in Maine a week ago, who, being seventy-two years of age, danced the entire evening at a ball. And, by the way, I may mention that that is one of the accomplishments that every educated youth should acquire—dancing. It is a first-rate physical exercise, and there is great fun in it, and it lasts. It is easy to mention many other sports which endure. Rowing, for instance, once acquired with a good stroke and the tough body which can keep up the

stroke, will stand you in good stead through a long, long life; and you will always be glad that you acquired that skill in your youth, and if you live by the water, you will have frequent opportunities for availing yourself of that youthful accomplishment.

Any out-door sport which does not require a team, so to speak, is valuable through life, such as horse-back riding, sailing, skating, and hill-climbing. Those which require a combination of many players, of course, cannot be kept up through life; because the individual cannot get himself into a team in later years. Hence, the relative undesirableness of such sports as football and baseball; because they are merely temporary. They cannot be carried on through mature life to age. Give preference every time to those bodily accomplishments, and those æsthetic and intellectual delights which last and can be practiced all through life. That is quite as true of intellectual accomplishments as it is of bodily.

### *Sound Moral Habits*

Now I come to the last essential element of education for effectiveness.

It is the acquisition of sound moral habits. There is no acquisition which can be more truly said to be essential to an effective life than this acquisition of sound moral habits. In your position here you have every opportunity to acquire an habitual moral impregnability—a firmness of moral purpose which cannot be broken or impaired. Most young men whose training for life is long acquire this moral firmness before they come to college. They acquire it, some in their homes, some in their schools, and some in their churches; but unless a youth has acquired it by the time he is eighteen years of age, he is in a position of danger. He is going out into a broader world where temptations are on every side. He is going to a city to live; he is going to a city college, where all the vices and evils of the world can be found if sought. He is going to a college in the country, where it used to be supposed that life was more innocent, or where temptations were less conspicuous. If that were ever true, it is no longer true. In the country college you may easily find, if you search for them, all the evils of the city. There is no slum worse than a rural slum. There is

no population more degenerate than a country degenerate population; and our New England presents many examples of the rural slum and the country degenerate.

Now, what is to be done, when from such shelter as this you go out into the world, where temptations assail you? The first rule is—never experiment with any vice. In my own youth I often heard young men express an adventurous desire to try a vice, to try a vicious indulgence. That is always intensely dangerous. Never try any vicious practice; never do harm to a comrade by example or advice; and never have any share in doing harm to a woman.

### *Morality and Religion*

It is almost impossible to separate morality from religion. You know our public schools have been forced by the very nature of our population, mixed as regards both race and religion, to abolish religious services within the schools. This is the situation, an almost incomprehensible and wholly deplorable situation; for the schools are really the chief hope of the country, as regards the preserva-

tion of free institutions, and the uplifting of our extraordinarily heterogeneous population. But must we not believe that some way is to be found out of this dangerous condition? Must we not believe that a way will be found to unite again the teachings of essential morality with the teaching of a universal religion?

I was once much instructed by Brigadier-General Casey, the man to whom Congress entrusted the building of the Congressional Library for a sum of seven millions of dollars within a specified number of years, and who accomplished this double feat. When the job was almost finished, he needed inscriptions to stand over some allegorical statues which adorned the upper part of the great reading-room. One of those statues represented Religion. He had tried to get satisfactory inscriptions from various persons, and had failed; and almost at the last moment he asked me if I were willing to provide them. I undertook the work, and shortly sent to General Casey eight inscriptions to stand above those eight statues. One morning General Casey came to the building from his house, called his second in command, Mr. Bernard Greene, who is now Super-

intendent of the Congressional Library, and said, "President Eliot has sent me these inscriptions for the statues in the reading-room. I like them all except the inscription over the statue of Religion. That inscription is too Christian." Now, General Casey was a Christian. "Too Christian!" I thought it singularly appropriate. It was, "For we being many are one body in Christ, and every one members one of another." That seemed to me to be an accurate description of sound religion in a republic. But it was "too Christian," and General Casey said to Mr. Greene, "Won't you write a letter to President Eliot, and ask him to provide another inscription for the statue of Religion? I don't feel well today; I am going home." In an hour General Casey was dead. Under those circumstances I provided another inscription—Micah's definition of religion: "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God," and that is the inscription which stands today in that superb room over the statue of Religion.

Can we not have that religion taught in all our schools and colleges? In a democracy the moral lesson which needs

to be taught at every turn is "do justly." Let the collective force treat the individual justly; let the chief industrial powers treat all their work-people justly; let the government be just. But justice is stern, like nature. "Love mercy." Mercy to fellow man, mercy to animals, mercy to children. "Walk humbly with thy God." Oh, that we could teach in every school and college of our land daily, hourly, this lesson of communion with the Great Spirit of Justice, Mercy, and Love. "Walk humbly with thy God." That just describes the right relation of the human being to the Heavenly Father; that is a lesson you ought to learn here. There is no theology in it; there is no creed in it; it simply declares the presence of a loving Father. It invites to a personal sense of His presence and His love. And let me assure you that there is no sounder principle of education toward an effective and happy life than this, "Walk humbly with thy God."









CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE.

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COMMITTEE ON CHRISTIAN EDUCATION.

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Report of informal Conference held at Swanwick on June 18,  
1914, with reference to the proposed action of the  
Governor of Madras.

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Issued to the members of the European Section, July 10, 1914.

PROPOSED CHRISTIAN COLLEGE FOR WOMEN IN MADRAS.

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An informal Conference summoned by the Secretary of the Special Committee on Education, was held at The Hayes, Swanwick, on Thursday, June 18th, from 2.30 until 4 o'clock, during the Conference of British Missionary Societies, to consider action in view of a letter from the Governor of Madras to the Chairman, Sir Andrew Fraser.

The following were present:-

Mr. J.H. Oldham and Mr. Kenneth Maclellan of the Continuation Committee.  
The Rev. W.B. Stevenson and Mr. W.M. McLachlan of the Church of Scotland.  
The Rev. Dr. Miller and the Rev. Frank Ashcroft of the United Free Church of Scotland.  
Mrs. Colville and Miss F. Mackenzie of the U.F.C. Women's Foreign Mission.  
The Rev. E.H.M. Waller, Mrs. Thornton, Mr. T.R.W. Lunt and Miss L.M. Shann of the Church Missionary Society.  
The Rev. F. Lenwood and Mrs. John May of the London Missionary Society.  
The Rev. W. Goudie, the Rev. Dr. Haigh, Miss H.M. Bradford and the Rev. J. Cooling of the Wesleyan Methodist Missionary Society.  
Mr. J.B. Braddon and Miss Outram of the Church of England Zenana Missionary Society.  
Sir Andrew Wingate of the Zenana Bible & Medical Mission.  
The Rt. Rev. Bishop Montgomery and Miss E.F. Humphrey of the Society for the Propagation of the Gospel.

Dr. Miller was voted to the Chair.

A memorandum upon the situation received from the Chairman of the Special Committee, Sir Andrew Fraser, having been read, conference and discussion ensued as the result of which the following resolution was adopted nem. con.:-

"That while they realize that the prospect of the establishment of a Government College for Women in Madras introduces a new element in the situation which will require consideration by the Missionary Societies, yet the opinion of this meeting is that the special needs which led to the launching of the scheme for a Christian College will in no sense be met by the Government College, and the hope of a strong and united contribution to the cause of the Christian education of women in India would not be realized".

Private & Confidential.

CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE.

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COMMITTEE ON CHRISTIAN EDUCATION.

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Memorandum on a letter dated 9th May, 1914,  
from H.E. the Governor of Madras to Sir Andrew Fraser.

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For consideration by the European Section, July 10, 1914.

MEMORANDUM ON A LETTER DATED 9th MAY, 1914, FROM  
H.E. THE GOVERNOR OF MADRAS TO SIR ANDREW FRASER.

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In this letter Lord Pentland acknowledges receipt of a letter from me, dated 5th Mar, regarding the present position of the proposal to establish Christian Colleges for Women in Madras and Bombay, and refers to an interview that he had with Mr. Pittendrigh, in which he thinks that he convinced Mr. Pittendrigh of the public expediency of the decision of the Madras Government to develop existing facilities for the college education of women.

The decision is to open college classes for women on the 1st July this year, and ultimately to provide separately for women all the opportunities for college training which are at present open to them only with men students at the Presidency College and elsewhere. That is to say, to establish a university college for women fully equipped with the necessary hostel accommodation and any other provision which time may show to be required.

His Excellency goes on to state briefly the reasons which have led to this step. He intends that his communication should be communicated to the Education Committee of the Continuation Committee of the World Missionary Conference. At the same time, this communication should, meanwhile at least, be regarded as confidential; because it is important that the existence of a correspondence between His Excellency and that Committee should not be made public lest its publicity should lead to complication and friction.

The reasons are briefly these. In the Madras Presidency there is an increasing demand for the services of women in medicine, in the teaching profession, and as trained nurses; and there is also a growing desire on the part of Indian women of means and position for greater opportunities of education for themselves and their daughters. At present these needs are being supplied by European and Anglo-Indian women trained either at home or in India, or by Indian women at present almost exclusively Christian, trained in the mission schools and training schools in the Presidency. His Excellency acknowledges 'the most valuable work' at present being done by the missions. Government has, however, resolved to supplement this work (a) because the demand is rapidly increasing, and (b) because it is expedient that other than missionary agency should be employed.

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In dealing with the second point, His Excellency quotes largely from a communication which he received from Miss McDougall, and joins issue with her on two points. (a) He thinks that there is a great objection on the part of many among the 'castes and classes', and thus in the great body of educated Indian opinion, to the education of women in Christian institutions. (b) He thinks that Miss McDougall's view that women teachers with 'a sense of vocation' can only be expected in mission institutions is based on an incomplete survey of the position. Such women teachers have been well-known in the Madras Education Department.

Under the circumstances, His Excellency's Government have come to the conclusion that 'non-Christian women must have a college open to them which shall be non-Christian in the sense that throughout its administration the neutrality of the British Government and its fairness to all religions alike shall be loyally and scrupulously observed'. He considers that the fact that thirty-one women students attend classes in the Presidency College, which are open alike to men and women, indicates the necessity for this. These arrangements themselves are wholly inadequate to meet the needs of Indian women students.

He goes on to say that this college will be open to Christians and non-Christians alike, and that the teachers may be, and probably will be, almost entirely Christian, but will be 'under the obligation to observe strictly the recognized obligations of neutrality towards all religions'. This, however, will not preclude religious instruction in hostels. He considers that this scheme may seriously interfere, though incidentally, with the scheme for a Christian College, and recommends that attention should be specially directed to Bombay.

This is a fair and full statement of His Excellency's views as communicated. They indicate in my opinion a considerable modification of Lord Pentland's attitude towards this question, as hitherto understood. They are undoubtedly due to the influence of the educational authorities in Madras.

There is no doubt that the Government system of education in Madras has hitherto been very far from neutral in respect of religion. In that Presidency the interpretation of the principle of Government neutrality has been shown by experience to be such as to be a practical opposition to religious, or at all events Christian, education. The education supplied by Government has been secular; and it has been fostered by Government in a manner which has been unfair to Christian institutions, and which has led to a constant struggle between the authorities of these institutions and the Government. In the Despatch of 1854 it is distinctly laid down that in Government schools the Bible may be placed in the libraries of the colleges and schools, and the pupils are to be able freely to consult it. This is as it should be; and moreover, we have no desire to prevent or discourage any explanations/

explanations which the pupils may of their own free will ask from the masters upon the subject of the Christian religion, provided that such information be given out of school hours. Such instruction being entirely voluntary on both sides, it is necessary, in order to prevent the slightest suspicion of an intention on our part to make use of the influence of Government for the purpose of proselytism, that no notice should be taken of it by the inspectors in their periodical visits'. The practice of the Madras education authorities in the past has not been in accordance with this clear expression of policy in the Despatch.

It is necessary also to observe that the policy laid down in the Despatch in regard to higher education is one which takes account of (1) native liberality, (2) the 'noble exertions of societies of Christians of all denominations to guide the natives of India in the way of religious truth', and (3) 'the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India'. These considerations are made the basis of the grants-in-aid system which that Despatch directed the Governments in India to introduce.

There is no doubt that there is a case, which is strong, though perhaps not impregnable, for the decision of the Government to go on with its college; but unless there is to be a change of policy, the strictest neutrality must be observed in the support of that college. This involves the giving of liberal grants and whole-hearted encouragement to aided colleges established for the purpose of the education of women. This is a point to be strenuously insisted on. The grounds on which this position is to be defended are more or less clearly indicated in what I have said above.

Furthermore, we are face to face with the facts that (1) hitherto the education of women in Madras has been almost exclusively in the hands of the missionary bodies, whose valuable services His Excellency in this letter acknowledges, and (2) Government in its scheme is no further forward, but is not even so far advanced as the missionaries are in their scheme. The classes which are to lead up to the Government college are only to be commenced next month. The missionary classes should be begun without delay. The latter, under the circumstances, may be expected to have a larger constituency and a better footing than the Government classes. It, therefore, it is expedient that Government should go on, it is even more expedient and desirable that the missionaries should also advance.

This is the position which I think we ought to take up. The missionary bodies cannot afford to abandon the position which they have hitherto held as the pioneers and the main supporters of the higher education of women. They cannot do so without a breach in their policy, which seems to me a betrayal/



betrayal of the trust which in the Providence of God has been thrust upon them. Therefore they must go on. And in going on, they cannot be content with hostels, but must also supply religious instruction in their colleges. Experience has shown that such religious institutions have, on account of their moral standing, a great attraction for many, even non-Christian, Indian parents; and it is safe to assume that in the case of young women students this attraction will even be stronger than in the case of young men. Further, while resolving to go on, the missionary authorities ought to maintain, and struggle for the maintenance of, neutrality in the true sense, namely, fully equal treatment with the Government colleges. The favouring by Government of its own institutions at the expense of, and in competition with, the missionary institutions must be resisted at home and in India.

I regret very much that I am unable to be present at Swanwick; but I should like this note to be read to the secretaries of the missionary bodies represented, and to be fully discussed. The decisions at which they arrive will be of the greatest value to us of the Education Committee in considering this question at our meeting next month; and if it should be that we have to approach Government on the subject, we should be able to do so with the support of the missionary societies concerned.

(sgd.) A.H.L. FRASER.

16/6/14.

Private & Confidential.

CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE.

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COMMITTEE ON CHRISTIAN EDUCATION.

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Memorandum on Education in West Africa.

Submitted by the Chairman to the Hon. L. Harcourt, Colonial Secretary,

April 3, 1914.

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For consideration by the European Section, July 10, 1914.

Covering Letter.

April 3rd, 1914.

Sir,

I have the honour to submit for your consideration the enclosed Memorandum on Education in the West African Colonies.

The Continuation Committee of the World Missionary Conference has appointed a Special Committee on Education in the Mission Fields. The purpose of this Committee is to deal with the larger problems of education in consultation and direct touch with the missionary societies, both European and American. I am the Chairman of this Committee.

We understand that you have under consideration at the present moment certain questions connected with education in the West African Colonies, and that you have kindly expressed your willingness to receive and consider a private Memorandum discussing the subject more or less from the missionary standpoint. I have accordingly been asked to prepare this Memorandum.

I have shown the Memorandum to the Committee and discussed it with them; but I do not submit it as their Memorandum. Neither the Committee nor the societies can commit themselves at the present time. The Committee will consult the societies later on. At the same time, as at present advised, the Committee generally approve of the enclosed Memorandum.

This Memorandum seeks to set forth the history of education in these Colonies, the progress made, and the problems which have arisen. But all this cannot, for the present, justify the setting forth of definite lines of policy. Fuller information must first be obtained on several points.

The circumstances of the Colonies in regard to their history and present condition are fairly well known. But information is still very vague in respect of such matters as the particulars of the reasonable and effective demand for education, the best methods of meeting that demand (including specially the importance to be attached to Industrial Education), the precise part which Government should take in the work, and the help which missionary societies may be expected to give. All this demands further enquiry, consultation, and consideration.

What seems to have been made perfectly clear by a careful study of the subject is, that it is necessary to have a Commission/

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Commission of Inquiry, with a view to the framing of a definite policy. This is the conclusion stated at the close of the Memorandum. The position which missions have hitherto held in regard to education in these Colonies will no doubt suggest to your mind the propriety of appointing some representation of the missionary bodies on this Commission. I need not say that the societies would be willing to help you in selecting representatives if you require their assistance. The subject is one of intense interest to all who are concerned in the progress and development of our African Colonies.

I have the honour to be, Sir,

Your obedient servant,

(sgd.)           A.H.L. FRASER.

MEMORANDUM ON EDUCATION IN THE BRITISH COLONIES IN WEST AFRICA.

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Submitted by the Chairman of the Special Committee on Education of the World Missionary Conference Continuation Committee.

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African  
Slave  
Trade.

The early history of our West African Colonies throws light on our present educational problems. These Colonies owed their origin to trade, the early adventures constructing only such forts and trading stations as were necessary for their commercial intercourse with the natives. After the discovery of the new world in 1492, their trade was mainly in slaves. Danes, English, French, Hollanders, Portuguese and Prussians all had their trading stations on the Guinea coast. All of them raided for slaves or bought them from their captors. Thus was continued by professedly Christian peoples the traffic which had characterized Africa for countless generations: any race or tribe, in any way or to any even small degree superior to another, preying upon and enslaving the inferior. The records show that it is impossible to conceive the misery inflicted by these slave hunts.

Abolition  
of Slavery.

Christian nations took their part in the slave trade without any apparent doubt of its being in accordance with the mind and purpose of Almighty God, whose blessing was invoked publicly and privately on slaving expeditions as on any other commercial enterprise. The conscience of the English people was, however, at last aroused by some realization of the horrors of the trade; and it was abolished in 1807. This fundamentally altered the situation. The Colony of Sierra Leone had been founded twenty years before to meet the case of the negro slaves made free by setting their foot on English soil (in accordance with Lord Mansfield's judgment of 1772); and it was peopled with freedmen from London, Nova Scotia and elsewhere. When slavery was finally abolished, England found that she could not retire from the Gold Coast. She took over the British Settlements, and set herself to oppose and suppress the slave trade. Gradually her power extended over annexed and protected territory on the coast and up the Niger River. The territories of the Royal Niger Company were formed into the Protectorate of Northern Nigeria on 1st January 1900. The old Colony of Lagos on the coast was merged in Southern Nigeria; and the administration of that Protectorate is now amalgamated with that of Northern Nigeria. It is with Nigeria (Northern and Southern), Sierra Leone and the Gold Coast Colony that this Memorandum deals.

This/

Present  
Conditions.

This brief glance at the history of these Colonies or Protectorates reminds us of the claim that the natives have on the British nation. The awful wrongs inflicted on these peoples, the full repentance of our fathers, and the national determination to make atonement, are not to be forgotten. At the same time, the history enables us to understand the present conditions in these Colonies. The country had for centuries been exposed to constant inter-tribal war, which arrested development. Slave raids from abroad or within the country itself had prevented agricultural progress. The peasantry cultivated their fields with weapons slung over their backs. Education was practically unknown; and manual labour was despised. The only art worth cultivating was the art of war. In the settlements, at the commercial headquarters, there had sprung up a certain civilization; but it was foreign in origin and in character, and existed within very narrow limits. In the interior there was, practically untouched, the old barbarism. This barbarism still remains; but conditions have now changed. Peace prevails; and the constant menace of war is gone. Slavery has been suppressed; and the fear of the horrors of the slave-raid is no more present to the cultivator. The population will undoubtedly increase rapidly; and the increasing population will make a more serious demand on the productivity of the soil. The commercial instinct also is strong in the negro; and he is not wanting in intelligence; already, therefore, there are signs of an increase of trade that will probably exceed all expectation. The country is believed to be capable of great development. Much of it is fertile, some of it being rich alluvial soil. There are also forests with valuable timber. And behind these there is a mineralized, though as yet unexplored, belt of highlands. All this indicates the probability of great economic resources and of valuable trade, and inspires the hope of rapid progress towards civilization under sound government. The one thing needful at the present moment is that, at this critical time, the people should be fitted by sound education for the new conditions, and should be wisely led forward on the path of progress.

Problem of  
great in-  
terest to  
Missions.

This is the problem that is before the Government; and it is one in which Christian missions are deeply interested. From the very beginning of the history of the Colonies, missions have been in the forefront of educational work. In Sierra Leone, after the Church Missionary Society missionaries arrived in 1815, and the Wesleyans in 1818, much progress was made.  
27/

By 1840 (excluding 2000 children attending only Sunday Schools) there were 8000 children out of a population of 40,000 attending schools. Of the 42 schools, 14 were government and 28 were missionary institutions. In the Gold Coast, we find the Wesleyan, Basel and Roman Catholic missions at work. In 1905 the statistics show 7 government schools and 131 assisted (i.e. mission) schools, with well over 12000 pupils. In Lagos (now part of Southern Nigeria), the Church Missionary Society, Wesleyan and Roman Catholic missions have done nearly all the educational work. When the special report of 1901 on education was written, there were only three government schools. These were maintained for the Moslems, who were found very backward. On the other hand, there were 41 'assisted' (i.e. mission) schools with over 4000 pupils. In Southern Nigeria the United Free Church of Scotland also has an apparently strong and successful mission, which was founded in 1846 on the Old Calabar River. In 1902 it had 18 schools with 730 pupils. These facts illustrate the important share of the missionary bodies in educational work. They have done much good work; but their work is undoubtedly open to criticism chiefly on these grounds: that there are too few schools in the interior; that there is a want of co-operation among the missions, and therefore too many small schools at headquarters where fewer but better schools are required; and that the curricula have not always been drawn up in full view of the practical conditions of the country and peoples.

The attitude  
of Govern-  
ments to  
Missions.

The Governments have all frankly acknowledged the work of the missionary societies. That work had begun, and taken hold, before the British Government had assumed full responsibility for the administration of these Colonies; and no Government has shown any disposition to oust the missions from the work. For a considerable time the Governments practically stood aloof from education. Then they began to give grants, but without inspection: merely a lump sum to each mission. Sometimes even these grants were spasmodic, begun suddenly and terminated without warning. Nothing could be worse than such want of continuity. Now, however, in every Colony, the attitude of Government has changed; and the old unsatisfactory systems have been superseded. Government realizes the urgency of the case, and the necessity for providing a sound and consistent system of elementary education. The present system is characterized by improvement in organization, by regular inspection, by more elaborate codes, and by more liberal and yet more carefully discriminative grants in aid. Many of the mission schools have come under criticism, especially/

especially in respect of their discipline and curricula. But there has been nothing hostile in this criticism. There is no doubt that the system of missionary education has been defective. This may be frankly acknowledged. It is due in part perhaps to some failure to recognize adequately the special conditions of these Colonies and Protectorates; but it is also, and perhaps mainly, due to want of funds and to the difficulty of getting teachers. Governments have admitted this; and they have recognized cordially the value of the work done by the missionary bodies. They have also acknowledged frankly the fact that the duty of educating these peoples is one which Government cannot discharge alone. They have therefore everywhere maintained the system of 'Assisted Schools', which there seems to be no intention to abandon.

Government  
attitude to  
Education.

As already indicated, however, the attitude of Government to education has altered. At first Government took no part in education; gradually its interest in the work has increased; and now there is a determination to push forward. The conditions of the country and its peoples are more clearly recognized. Government has realized the necessity for a definite policy and systematic effort. This does not mean that it has determined to do the work unaided. But it does mean that its part in the work is to be real and influential. The latest Ordinances show this very clearly. They have two principal characteristics. They indicate a determination to influence the system of education which Government is to support; and they indicate a belief that the conditions demand more than ever that this influence shall encourage and promote manual training and agricultural and industrial education. These views may be accepted as generally sound. For reasons to be noticed immediately, it is right that Government should aim at the extension of these branches of education. They have not been wholly neglected in the past either by Government or by missionary agencies. But they have not had their due place in the codes and curricula. This has been partly due to want of funds and of teachers, but partly also to the fact that, while the advantages to be derived from these branches of education have been very clear occasionally to a few educationists, both Government and missionary, yet neither the Governments nor the missions have fully realized or recognized the absolute necessity for promoting these branches. This necessity has become more apparent than ever. It is most desirable that the Governments and the missions should unite in recognizing it, and should co-operate in carrying out the policy which it dictates./



dictates.

Industrial  
basis of  
Education.

It seems to be practically beyond question that, for the negro race, all education ought to have an industrial basis. The best experience warrants this assertion. One might go further and enquire whether there is any race to which manual training would not be of great advantage as part at least of elementary education. In India literary education had for a very long time the undisputed possession of the field. But now the Government and the people alike demand industrial and technical education and manual training. They do so not only on account of the requirements of agriculture, industry and commerce, but also on account of the educational value of these branches of education, their value in the formation of character and in the development of mental vigour and efficiency. If this is true in India, it is even more important in Africa. In India we found an elaborate industrial system vigorously maintained by the caste-guilds; and agriculture had conferred on it the sanctions of religion. In Africa labour had become repulsive to the negro. The low state of his civilization, and the effect on his mind of centuries of barbarous lawlessness and cruelty specially point to the need of education in the value of manual labour. A purely literary education is not only unsuited to the condition of the country, but also injures the pupil by perpetuating in his mind a false conception of industrial and agricultural work.

Literary  
Education.

It must not be supposed that the acceptance of these views requires the abandonment, or even the depreciation, of literary education. The statement is that education should not be exclusively literary. But, on the other hand, any statement to the effect that the African cannot derive advantage from literary education, or cannot effectively utilize it in life, is contrary to experience, especially perhaps in America. There are lines of life for which literary education qualifies; and it is probably altogether untrue, and certainly cannot be accepted without clear proof, that Africans are unfit for such lines of life in Africa.

Need of a  
definite  
Policy.

Nor should it be supposed that an entire reversal of policy is what circumstances now demand. There has been some attention already paid to industrial education. A very excellent memorandum by the Rev. W.J. Rotmann, published on page 287 of the Special Reports on Education of 1905, indicates the policy hitherto pursued in this respect by at least one mission, and adopted, though in less degree, by some others. Government has also in/

in more than one Colony given specially favourable grants at various times to supplement the ordinary curriculum of the elementary schools by the addition of manual training, and otherwise encouraged industrial education. The provisions in this direction made in the Sierra Leone Education Ordinance of 1911 are worthy of special consideration. Neither to Governments nor missions is the policy entirely new. There has been some experience both of the advantages and of the difficulties of industrial education. What is required is a more determined and consistent effort to make education suitable to the special circumstances of the Colonies at the present moment. It is not desirable that anyone sitting in an arm-chair at a distance from the spot, or even anyone on the spot who ignores the special requirements of the case, should frame on a priori grounds a policy of education for the Colonies. But it is desirable carefully to evolve a definite and progressive policy, and then to pursue it consistently and determinedly without variations due merely to change in the personnel of administration. The object before both Government and missionaries is to fit Africans to take an honourable part in life generally, and also particularly to secure fit Africans for employment under Government and under the missions. Africans are entitled to take their share in the government and administration of their country, in its educational and moral progress and in its economic and industrial improvement. If they are not enabled to do so, our system of education and our system of government have to that extent failed.

### Fit Africans.

The Governments, the missions, and the general employers want to have fit men. Justice demands that in these Colonies the Africans themselves should be employed so far as they are fit. But it must be borne in mind that we cannot judge the fitness of men of a particular race for particular work until we have tried them. If we were now to ask in Africa what a science degree in mechanical engineering might fit an African for, one man might reply that the African would never be fit for anything higher than an engine driver. Another might say that some might be found fit at least for sub-managers of railways. In every walk of life answers would be equally divergent; and there never will be proved fitness for important and onerous work on the part of Africans until some steady and persistent attempt is made, not only to adjust the education provided to the work to be done, but also eagerly to search for and utilize fitness wherever it can be found. Fitness is proved gradually. Racial fitness for a lower grade of work precedes fitness for a higher. The object must/

must be persistently to raise the people, and to give them as full a share as possible in the work of their own country. It is here that Government must give the lead. In India this has been before the Government ever since Queen Victoria's Proclamation of 1858; and the progress made has been steady in so far as the object has been kept before the local Governments by the Government of India and the Secretary of State. It has been recognized as necessary to go warily, so as to advance steadily even if slowly. But, on the other hand, it has also been recognized that the object in view is worth paying for even by making a few mistakes.

### Practical Difficulties.

There are difficulties in the way of the general adoption of manual training along with literary education in all elementary schools. One of these is the tradition which connects manual labour with slavery or with the depressed classes. Where tribes were constantly at war with one another the best man was the fighting man; and he left any necessary labour to the slaves he had captured or to his inferiors among his own people. The traditional effects of this practice have to be overcome; and the negro has to learn the dignity, happiness and fruitfulness of work. Another difficulty is to be found in the low standard of living. People who have but lived from hand to mouth, and have desired no more than a full meal of any kind of food, are naturally devoid of ambition and energy. 'Making a living' has to them involved little serious labour. But let them see some higher ideal and aim; and they gain that discontent with sordid things which makes for progress. A further difficulty is constituted in Africa by a certain race jealousy. The negro sees that, while labour falls to him, the European seems ordinarily to have an easy life. He seeks therefore to ape the European in every way, and to aspire, by imitation (mainly of his faults) to show himself his equal.

### The national spirit.

These difficulties have to be overcome. By teaching and example a higher conception of his own humanity is to be evoked in the negro, and a more just estimate of the dignity and possibilities of labour. Education should specially aim at the development of the national spirit. Where there are vernaculars they should be used as the medium of instruction in all elementary schools. The manual labour taught should be such as to accustom hand and eye to work together in the circumstances of the people's ordinary life. The technical education should be such as to enable them to improve their own industries and agriculture, and to influence and raise the mass of the people. The negro may learn much from the European; but mere imitation of/

of European customs should be discouraged; and positive efforts should be made to direct the enthusiasm of the pupils toward their own country and their own people.

Co-operation  
between  
Government  
and Missions.

In all this the Government may look with confidence for the co-operation of missionary societies. The education the missions aim at giving (leaving out of account for a moment the religious aspect of it) is such as to develop the mental powers. Now experience has shown - wherever the experiment has been made - that the devotion of some part of the school hours to manual work not only develops certain mental faculties otherwise uninfluenced, but also invigorates the minds of the pupils during the hours given to book and oral work of a literary character. If, moreover, the lessons are associated with physical things on the spot, there is less of learning by rote and more direct stimulation of the reasoning faculties, which, with backward races, require to be roused. Besides this, the missionary aims at the elevation of the peoples among whom he works, at the elevation not only of the individual but of the race. Now unless the negro is to be excluded from any share in the development, prosperity, and civilization of his country, he must receive education in agriculture and industry, and must be taught the dignity and advantage of labour. Such exclusion of the negro is not what the missionary societies set before them; it would be intolerable to them. If so, the majority of schools must change their methods and their curricula: They must accept the general lines for which the Governments are beginning to see the necessity; and the Governments, and the missions, which Divine Providence has made jointly responsible for the wellbeing of these peoples, must work together to discharge that responsibility.

Assisted  
Schools.

The Governments are very happy in having available the help of the missions in this work of elementary education. The consideration of the impossibility of Government alone doing all that must be done to provide adequate means for the education of the natives, fully vindicates the policy of doing the work mainly through 'Assisted Schools'. This enables the Government to utilize the co-operation of the missions in this great work; and it leaves the way open also for the increasing co-operation of the people themselves as civilization advances. Fortunately there never has been, among the peoples, any objection to the mission schools, and they raise no difficulties against Christian teachers, except perhaps here and there among the Moslems. The missionaries were first in the field; and they have gained a position of great advantage among the peoples. The circumstances/

circumstances of the case have made their aid easily available to the Government.

### Religious Education.

There does not seem to be any difficulty even about religious instruction. In India the religious difficulty has been great. The religions of India are so intimately connected with every part of its social life that the religious difficulty has always been present. But now the results of purely secular education in the government schools are believed to be such that all classes demand religious education. Mission schools have all along attracted pupils of the best Hindu and even Mohammedan families; and now Hindus and Mohammedans, no less than Christians, join in demanding some scheme whereby religious education may be provided even in connection with the neutral institutions of Government. In the African Colonies this difficulty has not been met. Government itself recognizes the necessity for religion in connection with education; and even the Government Moslem schools in Lagos for example, are opened with Mohammedan prayers. Religious instruction must be continued. It is, of course, an essential condition of the existence of mission schools. Experience also proves that it is a necessary condition of sound education. Our education undermines pagan traditional belief, and unless religious instruction is given, the results are deplorable. Indian experience is clear on this point. Fortunately, in Africa, the people generally do not object to the religious education of the mission schools; and they raise no difficulties. While, therefore, Government, in its inspections, very properly takes no account of religious instruction in the 'assisted' schools, it is fully justified in giving grants for all sound secular education imparted there. And experience shows that the plan of giving liberal grants to good private schools, combined with a sound system of government inspection, is the most economical and the most efficient method of securing widespread elementary education.

### Secondary and higher Education.

So far we have been dealing with elementary education, which is the great need of these Colonies. But it has become desirable and even necessary to make provision for secondary and higher education. It must not be forgotten that the first aim of the Government is to provide widespread elementary education. At the same time, few will refuse to admit that the negro is capable, under favourable circumstances, of advancing in knowledge and culture not only beyond elementary education, but also beyond the secondary schools. It will not be denied that this will make him broader in view, a more useful citizen/

citizen, more fit to serve his people, and more worthy of responsible position. And it will be admitted that he should have the opportunity. This opportunity to obtain education which would fit him for responsible place in the ordinary life of his country should be given there. It is disastrous for a people to have to seek education in other lands except under very special circumstances. On the other hand, it is equally clear that the policy and content of this higher education must be much more thoroughly thought out on the spot, in relation to the temperament and circumstances of the negro. To force secondary and higher education would be most unwise. As the demand arises, let it be fully met; but the greatest care is necessary to avoid pushing it beyond what the state of civilization and the conditions of life demand.

Demand for  
higher  
Education.

There are three simple facts that may be of help in this matter. These are, first, that the Government requires certain qualifications in some of its servants, and desires, as soon as practicable, to employ the natives in its service. The second is that the missions themselves require certain qualifications in their agents, and have to train them. The third is that at the centres of commerce, and also increasingly in the interior, there are openings for intelligent and trained natives which it is most desirable that they should be found able to fill. Governments and missions can ascertain precisely what their own requirements are; and they ought to be able in consultation to ascertain with fair accuracy what is the public demand. Very few institutions would be required for some time to come to meet the total demand; and they could be gradually increased as the effective demand increased. Admission to them should be given only on payment of full fees, scholarships being available for specially promising pupils. It is scarcely necessary to say anything about the curriculum. It would depend on the qualifications required. In many cases it would also involve higher technical education than that afforded in the elementary schools.

The agency  
for higher  
Education.

There is no reason why Governments should establish secondary and higher schools or colleges. The obligation of Government to provide elementary education is beyond dispute, though Government should clearly adopt the most economical and effective method, and not, except under clear necessity, set about establishing schools of its own. For higher education, on the other hand, Government is not in the same degree responsible. This may with special propriety be left to aided institutions. Of course Government must secure a supply of qualified servants for themselves; but even this part of the whole demand might quite/

quite reasonably be met by 'assisted' institutions. At the present time, the Governments see the growing necessity for some higher schools and colleges. It may not be necessary to have even as many such institutions as one for each Colony; but it is necessary to have the required education available in some Colony to meet the demand for equipment for avocations which, while demanding advanced qualifications, are of the ordinary life of the country. The Governments realize this, and are considering the matter. They do not evince any disposition to put the missions aside and to do the work themselves. Here, then, is a great opportunity for the missions to maintain connection with technical and higher education the position which they have hitherto held in regard to education generally to the great advantage of the Governments and the peoples. Let them throw themselves into hearty co-operation with the Governments.

#### Supply of Teachers.

There is a very serious difficulty in regard to obtaining a supply of efficient and trustworthy teachers. This is a matter in regard to which co-operation between the Governments and the missions is very specially to be desired. There is no reason why the Government should be compelled to have its own training college; but there is every reason why it should be liberal in the arrangements it makes for having teachers trained. There is evidence that the Governments have sometimes offered specially liberal aid to training institutions and that the missions have failed to take full advantage of their opportunities. Only the other day it was stated that at Sierra Leone the Government is building a training college only because the Fourah Bay College of the Church Missionary Society (an excellent institution) did not see its way to make such arrangements for training as might have obviated the necessity for Government action. This is much to be regretted. Education throughout the Colonies, especially elementary education, is wholly inadequate. It cannot be extended as it ought to be for want of good teachers. If Government and the missions have, as they ought to have, the same object in view as far as secular education is concerned, they ought to co-operate most heartily; mission with mission and all missions with Government.

#### Conclusion.

The study of the educational problems of these Colonies seems to show that the supply of education is utterly inadequate; that there has been waste and overlapping; that the educational supply has not always been suitable in character, and that the true aim of education has not been consistently pursued. Governments/

Governments and missions, however, are both more alive now to these defects than they have ever been. The defects are due largely to want of money and to want of teachers; and money and men must be supplied. It is also clear that the solution of the problems presented is by no means easy, and that there are many difficulties in the way. Nothing would more conduce to the working out of a sound policy than the fullest and frankest consultation between Governments and missions, and the most cordial and effective co-operation between them. Government requires certain qualified servants; and missions require trained agents; but the obtaining of these is not the main object of the educational policy of either. Both have before them, as their true aim, the education and elevation of the peoples. Surely they might work together for this aim, as effectively and economically as possible, without friction and without overlapping.

The need of  
Co-operation.

The acceptance of this Memorandum may be taken as indicating the desire of the Secretary of State to consult with the societies. It would be well to have full consultation on the field itself. The assistance of an expert educationist from this country would be of great importance; but that is not the principal requirement. What is required mainly is full consultation between representatives of the Governments and representatives of the missions, such as will secure the full utilization of the experience of both in respect, on the one hand, of educational work, and, on the other hand, of the circumstances and requirements of the country. Moreover, the mercantile community can always render valuable assistance in any enquiry into the present conditions and necessities of commerce and industry. It is necessary that this consultation and co-operation should be on the spot.

A Commission  
of Inquiry.

This hearty consultation and co-operation should form an essential feature in the educational policy of the future. But this will not be easily achieved unless the main principles of policy are definitely laid down. This, in our opinion, can only be done by a strong Commission investigating the whole question on the spot. It is unnecessary to suggest anything regarding the composition of that Commission, except that it should have an adequate representation of the spirit and practice which have characterized missionary educational work in these Colonies; for after all, this forms the greater part of the educational experience of the past. And it might be well worth while for missionary societies to send out an expert in missionary educational work to assist in such an enquiry. The Commission ought to secure the full co-operation of the government education departments/



departments and of the missionaries, and the assistance of the general public. It is not easy for any authority acting at home to set forth or to control the details of educational policy abroad; and the greatest service that can be rendered to educational work in West Africa will be rendered by the man who may succeed in bringing about frank and earnest co-operation on the spot between all who are interested in the education and welfare of the people.

(sgd.) A.H.L. FRASER.

Chairman of Special Committee  
on Education of the World  
Missionary Conference Continuation  
Committee.

(Statistics, complete as far as possible, of missionary education in the following Colonies were appended:-  
Gambia, Sierra Leone, Gold Coast, Nigeria.)

# First Official Pronouncement

OF THE

## National Commission on Crime Prevention Through Moral and Religious Education

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### Cost of Crime

Crime steals 6 1/2% of the entire income of every American. "The total annual income of the American people is ninety billion dollars, and a very conservative estimate of the annual cost of crime is six billion dollars," writes Vincent Cullen, Vice-President of the National Surety Co., New York. "Half of this \$6,000,000,000 annual crime waste," says Mr. Cullen, "is lost through theft, burglary, larceny, stock frauds, credit frauds, mercantile frauds, insurance frauds and a thousand and one other swindles and confidence games. The other half is paid in taxes for the prevention, prosecution and punishment of crime, including police, prisons, courts, district attorneys, sheriffs. This anticrime taxation in New York City alone is \$60,000,000 a year." The enormity of these losses can be better understood in contrast with other costs. The Churches of America contribute to all purposes less than one billion dollars annually. Public School Education costs just over two billions a year. The budget of the Federal Government is about four billions of dollars. Crime costs as much as the public school system and the Federal budget combined, and more than six times the total sum given by all churches.

### Lack of Religious Training

Many judges, Prison Wardens, Chaplains and others in close touch with delinquents and criminals declare that the vast bulk of crime is committed by young men whose home influences have not been helpful or whose moral and religious training has been neglected. Of 34 millions of youth in America between five and eighteen years of age, only about one-half are now receiving religious training, either Catholic, Protestant or Jewish. This is a seed-plot of enormous proportions out of which criminals may naturally develop.

No national agency is now devoting itself to making a comprehensive study of all the various means by which moral and religious training can be extended to all neglected youth in America and then promoting the general and full use of these means. In a study of this situation, The General Committee of THE CHURCH LEAGUE, decided to appoint a National Commission on Crime Prevention Through Moral and Religious Education. It is not intended that this Commission should duplicate any work being done by other commissions or agencies but to supplement these and cooperate with them. The primary purpose is to enlist and use more fully the religious forces in building moral character and thus prevent youth from evil as well as criminal careers. Building moral character among all youth is the controlling objective. Not only the prevalence of youthful delinquency and crime but all low moral standards of thought and conduct constitute a challenge to religion. And vital religion must accept the challenge.

After a preliminary study of the situation, this Commission On Crime Prevention presents the following constructive policy and program as important steps in meeting this national need and peril.

### I. Religious Education Should Supplement All Public School Education

As it is not the function of the State to teach morals and religion, and since a knowledge of both is essential to the State as well as to the Home and to the individual, the different moral and religious agencies should take steps to supplement public school education with moral and religious education. Many communities have already proved this to be

practical, and it should be made universal. Public School Education is now costing about \$100 per pupil per year. In many communities a system of week-day religious education is now being provided at a cost of not over \$5.00 per pupil per year. It is easily within the power of religious groups to provide such education for all youth of the nation. There are over twenty-four millions of pupils enrolled in our public schools. Even if as many as twenty millions of them could be led to elect religious education in any single year at an average cost of \$5.00 per pupil per year, this would be an annual total cost of only one hundred million dollars. Religious groups are now giving nearly ten times this sum annually to their present work. We are persuaded that they can be led to add from 5% to 10% to their present gifts in order to provide the youth of the nation with this absolutely essential element in comprehensive education. It will require a nation-wide awakening to bring this about, but it should be undertaken seriously. Even if it requires ten years to get the plan into universal operation, it would probably be the most significant thing accomplished during that period.

## **II. Character Education in the Public Schools Should Be Encouraged**

in every way possible. In Australia there is systematic moral instruction of a nonsectarian character given in the public schools with the approval of the various groups, Catholic, Protestant and Jewish. It is likely that much more of this can be done in this country than has yet been wrought out in actual practice. One of the purposes of this Commission is to study with experienced educators how this can best be done.

## **III. Education of Parents and Prospective Parents Should Be Seriously Undertaken**

to help them in the training of their children. This should be a regular feature of the program of religious education in each community. Special immediate influences should also be brought to bear upon all homes from which retarded or delinquent children come. Properly conducted work of this type has already proved highly successful in many communities and should be made universal. Special training should be given to workers in this field.

## **IV. Extend Supervised Play and Recreation Privileges to All Youth, Under Trained Leaders**

The churches are only beginning to appreciate the moral value of directed play and recreation under leaders of high character and moral purpose. Play is a universal instinct. It is an invaluable outlet for youthful energies. It should also be used to bring boys and girls into natural friendly personal fellowship with young men and women whose influence can be of the greatest value in shaping ideals and helping to make personal adjustments. Through an organized "youth movement," an effort should be made to enlist and train an army of perhaps one million of the best young men and women of the nation to provide this essential volunteer leadership and supervision to younger boys and girls. This should include leaders for Boy and Girl Scout Troops, Boys and Girls Clubs of all kinds, as well as all kinds of public recreation. It should also include tens of thousands of Sunday School teachers who prepare themselves to give their classes leadership in recreation and play, as well as in religious education. These two features of leadership should be combined wherever possible. Many thousands of Churches should add play and recreation facilities to their present equipment. Leaders of the Playground and Recreation Association of America are prepared to give expert counsel and training to large numbers of persons willing to qualify for leadership in these fields.

## **Support to Sunday Schools and the Sunday School Agencies**

In addition to the foregoing objectives, the Commission would lend its largest support to the Churches and their agencies for Religious Education. The Sunday Schools of America have rendered a service too vast to be measured. They deserve far more generous support than they have yet received. In view of the fact that at least three-fourths of the entire church membership has come from the Sunday Schools, these agencies deserve the best thought of all leaders as to how they can be made most attractive and effective. With an expanding program of week-day religious instruction, the Sunday Schools should become still more powerful forces than they have ever been in the past, in the interpretation to youth of the deepest problems and possibilities of life. The leaders of the Sunday School movement deserve and should have the fullest possible sympathy and coöperation of all who are concerned in a program of universal religious education.

## **Working Program of the Commission**

As a practical means toward reaching these objectives, the Commission adopts the following Working Program:

1. To invite every national religious denomination, Catholic, Jewish and Protestant, to appoint a Coöperating Committee to work with this Commission, and name one of its own members as a full member of the Commission, in cases where they have a membership of 50,000 or more; otherwise a "Corresponding Member."
2. To invite the fullest help of all these Coöperating Committees:
  - (1) in improving the general policy outlined in this "Pronouncement,"
  - (2) in securing the adoption of the policy by its own organization, and
  - (3) in putting the policy into practical operation in every community.

3. To prepare a series of brief condensed, convenient MANUALS of information and suggested method, covering each of the four main features of the policy.
4. To build up gradually a strong National Committee of experienced men and women on each one of the Four Features of the program, who will be ready to represent the Commission and its program in every state and in local meetings of all kinds.
5. To build up an ASSOCIATE MEMBERSHIP of the Commission consisting of some hundreds of men and women, competent and willing to lend their personal services to reaching the objectives in mind.
6. To invite all Churches, Pastors Associations and religious Federations or Associations in each community in the United States to cooperate with the Commission,
  - (1) by making a survey of their own community to discover and locate all youth not now having moral and religious instruction and make plans to reach them in some way,
  - (2) to take suitable advantage of all the literature, speakers and other helps made available by the Commission,
  - (3) to be a fact-finding and reporting agency for the Commission to report progress made and methods found most useful,
  - (4) to work with Juvenile Courts, Visiting Teachers, Delinquency Officers and others in bringing moral and religious influences to bear upon all retarded and delinquent children and also in helping their parents in every way possible in the wisest handling of their children. The "Manuals" to be prepared will include information and suggestions on this vitally important phase of the work.
  - (5) to cooperate with the National Commission in reaching its main objective of every American youth receiving moral and religious training and to study carefully each of the four features of the program of the Commission in its possible application to the local community.
  - (6) to keep sending an increasing stream of information to the Commission headquarters, showing how vital religious teaching profoundly affects human ideals, convictions, character and daily conduct, that this information may be made available to the largest possible number of people.

## The Commission on Crime Prevention Through Moral and Religious Education

believes that much can be done to carry into practical effect the above policy and program. The rapidity with which it can be done must depend largely upon the cooperation of the most devoted and competent men and women of all religious faiths in each community, as well as upon the amount of funds made available for the promotion of the work from individuals who realize the importance of such a program. The Commission believes that a sum of at least \$50,000 can be wisely used in this effort during the first year, with larger sums as the work expands. What is needed is a detailed and continuous study of the entire situation, together with a national campaign of education and direction, through a period of years, with the clear objective of making moral and religious education universal among the youth of America.

No educational institution has ever been able to deal with students by the million. But here is an educational process that can do so. This Commission feels that it would be difficult to conceive of a greater service than this to be rendered, either to youth or to America or to God. Has not the time fully come to meet more worthily this imperative need of our national life?

## Endorsements of the Commission

### *Ex-President CALVIN COOLIDGE:*

"Of course you know that I am in sympathy with all efforts to prevent crime and while the Law can do a great deal, the final reduction will come through moral and religious education."

**HON. CHARLES H. TUTTLE, U. S. District Attorney, N. Y. City:**

"I think that the organization of such a Commission is a step in the right direction and that it should have been taken a long time ago."

**HON. LEWIS L. FAWCETT, Judge of the Supreme Court, of the State of N. Y.:**

"If the best results are to be accomplished in this most important field of endeavor to stem the rising tide of crime, especially among the youth of our land, it seems to me such a commission is essential. Society is carrying the burden of criminality because of the lack of religious education among the young."

**HON. JOHN S. FISHER, Governor of Pennsylvania:**

"I am intensely in sympathy with the purpose and plans which you outline. This presents an objective in which Protestant, Catholic and Jew can all combine. With three such mighty forces pulling together, what a regeneration there would be in the moral life of the people."

**DR. JOHN R. MOTT, Chairman, International Missionary Council:**

"I decidedly favor such a step being taken. Its importance and urgency have continued to grow upon me. The case is worthy of the very best which any man can give to it."

**DR. ALEXANDER LYONS, Eighth Avenue Temple, Brooklyn, N. Y.:**

"The co-operation of the Church League with the National Commission on Crime Prevention is of inestimable value to both."

# Endorsements of the Commission and Its Objective

BISHOP ERNEST MILMORE STIRES, *Protestant Episcopal Diocese of Long Island:*

"I must content myself with an expression of profound relief at the beginning of this important work and a prayer for its wise, constructive and steady enlargement."

DR. WALTER S. ATHEARN, *Former Dean of Boston University:*

"It would be wholly proper and greatly advantageous to the entire nation if The Church League should create a National Commission on Crime Prevention through Moral and Religious Education."

LEWIS E. LAWES, *Warden, Sing Sing Prison, Ossining, New York:*

"The Church, in supplementing the Home and School influence, can be of inestimable service in guiding our youth toward right living and healthy outlook. In undertaking this work in an interdenominational spirit, The Church League deserves commendation and active encouragement."

RT. REV. JAMES E. FREEMAN, D.D., *Bishop of Washington, Protestant Episcopal Church:*

"Certainly there is a great need of some concerted effort looking to a change in the present situation, especially as it affects the youth of the land."

HON. MYERS Y. COOPER, *Columbus, Ohio, Governor of Ohio:*

"I am very much impressed by the proposed action of The Church League looking toward an organization to study crime prevention. My belief is that the question of crime prevention is one of the great problems confronting the nation at this time."

REV. ALBERT CLARKE WYCKOFF, B.D., D.D. *Professor, Psychology of Religion, Biblical Seminary in New York:*

"You are starting something that I believe ought to become the most significant move that has been made by the Church for many years. The present situation of crime and lawlessness furnishes a superb opportunity for religion to demonstrate its moral power. And I believe that it can do this."

REV. S. PARKES CADMAN, D.D., *Radio Preacher, Brooklyn, N. Y.:*

"I am more than willing to do anything I can in reference to this great business, in which I feel the deepest possible interest."

WILLIAM ALLEN WHITE, *Editor, Emporia (Kansas) Gazette:*

"I am in agreement with everything you are trying to do."

President H. A. GARFIELD, *Williams College, Williams-town, Mass.:*

"I am profoundly interested in the work of this Commission."

General JAMES G. HARBORD, *President Radio Corporation of America:*

"I am in hearty sympathy with the aims of The Church League."

DR. HASTINGS H. HART, *Consultant in Delinquency and Penology, Russell Sage Foundation:*

"I am in thorough sympathy with the purposes of the new Commission. I regard it as a matter of the utmost importance."

Judge FLORENCE E. ALLEN, *Columbus, Ohio, Supreme Court of Ohio:*

"I surely am in great sympathy with the purpose of the Commission, and feel that it may perform a very significant service."

DR. WILLIAM PIERSON MERRILL, *Pastor, Brick Presbyterian Church, N. Y.:*

"There is certainly a field and a need for such work as is proposed. I wish it were possible for me to have some share in it. I wish you success with all my heart."

GEORGE WASHINGTON *in Farewell Address:*

"Of all the dispositions which lead to political prosperity, religion and morality are indispensable supports. And let us indulge with caution the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

DR. CHARLES W. ELIOT *of Harvard University:*

"Nobody knows how to teach morality without religion. Exclude religion from education and you leave no foundation upon which to build a moral character."

PRESIDENT WOODROW WILSON:

"Legislation cannot save society. It cannot even rectify society. Any legislation that will work merely sums up moral judgments that society has already reached. Our wills have to be regenerated and Christianity is the only force in the world that I have ever heard of that does actually transform life."  
Address at Columbus, Ohio.

Ex-President CALVIN COOLIDGE:

"I do not see any method of improving our social and economic relations except through the teachings of religion. In fact it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion. If these are permitted to slip away from us the progress and reform which we have already accomplished will vanish with them. It is for these reasons that I hope your efforts will meet with success."—*The Christian Herald.*

## RETURN OF OLD MORALITY IS ASKED BY DR. FOSDICK.

"America must go back to the fundamentals of morality and conduct," the Rev. Dr. Harry Emerson Fosdick told the congregation of the Riverside Church yesterday morning at its meeting in Temple Beth-El, 4 East 76th Street.

"Progress can save us from some things, but it is not all we need," he said. "New wells alone will not save this nation—some old wells must be dug again. One thinks of that as he watches our divorces increase and our family life disintegrate before our very eyes. Nothing that we call progress will get us out of that, only the re-emergence in us of something very old; unselfishness in love, purity, self-control and decency re-established as ideals of character, genuine devotion to family life and to the care of children."

"One thinks of this as he sees the filth that like an open sewer flows through our theaters and magazines until one of the leading citizens of this community has said rightly that our children will look back on our time and call it 'the dirty decade.'"

"In my more callow youth," Dr. Fosdick said, "I reached the conclusion that we had progressed so far spiritually that we had quite outgrown the necessity of stressing the Ten Commandments and did not need to hither about them any more. I take it all back. I know human life better. I wish those commandments could be blazoned in every market place, in every church."

R. L. Dyer

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FRIENDS OF EUROPE" PUBLICATIONS

No. 25

Ans. \_\_\_\_\_

THE NEW SPIRIT  
of  
MILITARY EDUCATION

By  
Professor Dr. ZIEGLER

with a Foreword

by  
Major-General Sir Charles Gwynn,  
K.C.B., C.M.G., D.S.O.

ISSUED BY FRIENDS OF EUROPE,  
122, St. STEPHEN'S HOUSE,  
WESTMINSTER, LONDON, S.W.

### NOTE :

We draw the attention of readers of this pamphlet to previous publications of Friends of Europe dealing with education in Germany :—

No. 11—A Nazi School History Text Book  
(1914—1933).

No. 17—Education under Hitler.

No. 22—Hitlerism : Why and Whither.

These three pamphlets can be sent to any address for 9d. post free, on application to the Secretary, Friends of Europe, 122, St. Stephen's House, Westminster, London, S.W. 1.

For a full list of Friends of Europe publications see the back pages of this pamphlet.

## FOREWORD

If effect is given to Dr. Ziegler's ideas set forth in this pamphlet, what will be produced? Will it be a high explosive, none too stable in character and a constant source of danger not only to Europe but also to Germany herself? Or will it be a mass of fine material which can be fashioned into a machine, formidable indeed, but one susceptible to control?

Dr. Ziegler would, no doubt, claim that it is the latter he desires to manufacture, but one suspects that a highly-dangerous substance might be formed by his processes. In the scheme of youth training given in tabular form on p. 16 there is obviously much that is admirable and well calculated to develop qualities to which we ourselves attach high value. A manly, physically efficient type would result, endowed with many social virtues. If Dr. Ziegler aimed solely at producing virile self respecting men, and left it to the military system to add fighting qualities and technical efficiency to those passed to it for instruction, we should have little ground for complaint, although it is evident that, with so much preliminary training, the year of army service would suffice to turn out highly finished soldiers.

In addition to a manly race he wishes, however, to form natural fighting men with combative instinct strongly developed and eager for mastery. His objects and methods are much on the lines adopted by warlike primitive races in whom reliance on force and desire for conquest are instinctive.

Surely this is militarism carried to a much higher pitch than in pre-war Germany. Dr. Ziegler holds that pre-war militarism was superficial and confined largely to the ruling caste. The bulk of the nation, with which the ruling caste was out of touch, had lost some of its fighting instincts and resented military duties, though it might be influenced by the glamour and impressive externals of military service. The docility of the people led to acceptance, however unwilling, of the rule of their military masters to an extent that kept the innate military qualities of the people alive and sufficed to produce the war machine whose qualities we tested. But the true military potentialities of the race were



developed only in those who went through the furnace of the fighting line. The storm troops of 1918 furnish Dr. Ziegler with his ideal of groups of fighting men welded in comradeship and under leaders chosen, without class distinction, for aptitude displayed. He claims that Hindenburg, owing to his human understanding, became the real leader of the race and its spiritual head. Falkenhayn and Ludendorff were merely skilled technicians, in no sense leaders.

In the new Germany Dr. Ziegler would eliminate much of the pageantry of the old and would substitute for the old caste masters, natural leaders whom his system aims at developing. This is perhaps the most dangerous feature of his conception. He would imbue the whole nation with military fanaticism—and surely fanaticism will reach its highest pitch in leaders so produced. Given the ambition without which leaders do not appear, we should have, under his system, all the makings of a mad dog with every opportunity of communicating hydrophobia to the pack. A mad dog war is the greatest danger Europe has to fear.

If, on the other hand, caste control were continued, it would confer an element of stability upon the fighting machine. A caste is less likely to indulge in a wild gamble. It has much to lose by failure, even if, as in 1914, it miscalculates the odds. Moreover, a caste resents domination by an individual and would probably suppress a mad dog.

In her present exaltation Germany may accept Dr. Ziegler's ideas. Will this condition last or will it be replaced by the more individualistic outlook of pre-war days? We cannot tell; but if German youth submits to the regime, we may hope that it will be kept under control by the elements which, in the Reichswehr, provide the sanest influence in Germany to-day—elements sane enough to realise the dangerous nature of the material they are handling.

C. W. GWYNN.

Englefield Green.

June, 1935.

# THE NEW SPIRIT OF MILITARY EDUCATION

by

PROFESSOR DR. ZIEGLER

Dr. Hans Willi Ziegler is Professor in the College of Rostock for the education of Teachers. In his 53 page book: "Wehrerziehung im Neuen Geiste" he has given an outline of the kind of military teaching and preparation which he thinks is necessary and describes for the requirements and the aims in world-history of the Third Reich.

This pamphlet is devoted to the faithful representation of his ideas. We shall follow the arrangement of his own book, which is in eight sections and reproduce as much as possible his own essential thought.

## I. INTRODUCTION.

"The present writing aims :

1. To show the character and dangers of the duty of military education as embodied in its still widely held form.
2. To assist a new spirit to birth, in which the soldierly education of our youth should be carried out.
3. To indicate the special points, difficulties and dangers belonging to childhood and youth in relation to this duty.
4. To demonstrate the ways to practical work in relation to this duty.
5. To demonstrate the ways to practical work in the new spirit." (p. 3).

Professor Ziegler says that most grown up people have their minds still rooted in thoughts and habits which belong to a past generation. If the Revolution of 1933 is to be total

much weeding out is necessary, and much labour with new ideas must take place. He wants this writing to contribute to this full clarity and inner unity.

"It attempts to incorporate the work of military education in the depth and originality of the entire movement of National Socialism. For this reason it turns against emphasis on externalities and formalities—the mechanical imitation of past examples. In place of this shall come a living mode of working, which coming from within shall project the structure we have in mind: Military trained and enthusiastic young German men." (p. 3).

## II. THE EDUCATIONAL POSSIBILITIES OF THE NEW STATE.

What is wanted is a statement of education which springs from the depths of German power, hence rooted in Race and People, which carries with it purity and force of conviction. A living ethical identity must be established between the young and grown-up generation.

"It can happen that little is spoken or read about the educational goal of an epoch and yet it has an extraordinarily strong influence. This is true of the English-gentleman-ideal, which, for centuries, has had an influence on English life which can hardly be overstated. This is even more true of the nature of the education of the German nobility—the Prussian Officers Corps, and also in a certain sense of the Catholic Church." (p. 4).

It is to be hoped the same may come true of the *Heroic Man* who has been set up by the Leader as the example to German youth. Great theoretical discussion about our goal is not wanted. The best educational results will follow from the permeation of a common idea of what is wanted among all sections. The 'Totalitarian State' alone provides the opportunity for such a comprehensive education as will lead to a real community of the people.

"Everything which in former times showed lack of unity in objective—class-warfare, pride of rank, alien and outlived educational requirements, teaching in isolation, false patience and lack of responsibility—the whole pedagogical experience of such an age is without validity and insignificant in the judgment of the educational outlook of a Totalitarian State." (p. 5).

Sources of power should rather be sought in young religions, periods of intense national need and dangers to the State, in the creative power of pure leaders.

“ Or think of peoples with unified race, glorious history, living tradition, strong State leaderships with a ‘ totalitarian ’ sense as above indicated and therefore rooted in the esteem of the people and which incorporates the religious sphere—like Japan of to-day, or early Rome.” (p. 6).

Only a strongly led Totalitarian State has the courage and capacity to draw and recognise the limits of education and provide the practical means—

“ for only an absolutely certain and unshakable conviction as to values can supply the necessary power for ruthless selection and weeding out of what is alien and incapable of education.” (p. 6).

Just as a man who has the courage to find himself can rest in himself and put his full strength into his work, so only a State which has the courage of values based on the peculiarities of the race can unfold its real strength within and without and in the best sense merits the name of State.

“ Only when the pure forces of a distinctive people are recognised as absolute values do we get the Totalitarian State, and only in it is the guarantee provided for the uninterrupted development of youth.” (p. 7).

When this is attained, much confusion disappears. The gulf is bridged between the young generation and the old ; in common service the circle of the generation is closed. In the deep sense, education then springs out of the people. Uncertainty of aim and value vanishes. Freedom of movement unites with benevolent constraint and gives to each his place in the higher whole.

“ With such an attitude we can go with deeper belief to the task of military education than former generations were able to do. We tread to-day on new educational territory and have reason to hope for joyful surprises. Our special task is as promising as it is urgent. We can gain the best allies in Youth, for they want the same as we do and burn to be well led by us. Truly we must have much enthusiasm, inner youthfulness, freedom from worry, freshness, mobility and the courage of venture, in order to bring these allies to full unfolding of their slumbering powers. Only if we cross into the new territory with courage, can we have success.” (p. 8).

### III. THE SPIRIT OF THE OLDER MILITARY EDUCATION.

In preparing the ground for the new military education, the old must be examined. Within limits each system is the child of its age. The connection must be analysed between the liberal spirit of the age and the military system. The limitations must not be overlooked.

“The old German army, especially the Prussian army, was at heart not at all liberal. Beyond the temporarily limited manifestations there was a depth where the timeless German Being and the never-to-be-lost German military power were preserved intact through these decades. The successes of our army at the outbreak of war demonstrate this.” (p. 9).

Just as there is something indestructible at the heart of the peasantry, notwithstanding all that Capitalism and Liberalism can do to them, similarly the military life of an epoch is not to be understood without this distinction between the temporarily-conditional husk and the eternal core. This is only another way of saying that at heart the German people is sound and military (wehrhaft).

“To have preserved this military power through a long period of peace and to have raised it to an astonishing striking force, is the incontestable service of the old army.” (p. 10).

This was possible because what is called ‘Prussianism’ was present in generous measure in the old army—in contrast to the liberal spirit of the age.

A. There was lacking in the old system a real connection between military obligation and the rest of life. Service was an intrusion and interruption of the rest of life, often resented, often felt as a burdensome compulsion. This gap between military service and general outlook on life is typically liberal. Thought was concentrated on economic welfare and the desire for gain.

“If one keeps in mind in addition the growing anti-militarist propaganda, the inadequate physical training and the fact that inadequate preparation for military service did not make the man’s position any the easier, one can understand how difficult was the task of education, through these circumstances of the time, of the old army.” (p. 11).

B. The idea of educating recruits “as a disciplined mass” predominated. Drill and external forms tended to become an end in themselves. The individual as an independent

and responsible bearer of the military idea was all too often pushed into the background.

“ The task of military education took on the mechanical, soulless aspect of the age.” (p. 12).

The army became a giant machine of precision.

C. This spirit of mechanization led to oversight of the so-called ‘imponderables.’ What can not be weighed, the spiritual, the dark and incalculable, the human uncertain factor was not sufficiently esteemed. There was often failure in the *handling of men*. The Alsace-Lorraine incident showed this, as well as the conduct of German foreign policy after Bismarck.

“ The need of the struggling soldier, away from home, for a field leader with human sympathy, who commands reverence, who takes on a mythical aspect, to whom one gives absolute confidence and who is a *Leader of Souls*, was justly met only late in the day. It was only in the third year of war that the overtowering Hindenburg became our leader in the field, after the vacillating Moltke, the calculating Falkenhayn and even the superior capacities of a Ludendorff had all failed to win this human confidence.” (p. 13).

D. The social structure of the army, with its distinctions of rank and power, affecting the relation of the rank and file, sergeant and officer, was a source of heavy friction. In the selection of non-commissioned officers, school education and family origin played a greater rôle than actual military capacity. A man who did not come from a ‘good’ family had no chance of becoming listed as a lieutenant, whatever his ability might be. To some extent, too, military education could be bought, so that frequently wealth, in addition to rank, became a decisive factor.

“ By the seventies and eighties high authorities had to warn against the growing luxury. *Indeed, towards the end of the epoch money values dominated over those of blood and rank* ; the daughter of a Jewish banker could take the arm of a noble officer in the highest society, even at the Court, while a German countess of ancient lineage lost her rank when she married an officer ! ‘Transvaluation of all values.’ ” (p. 14).

Such were the defects of the old system.

“ It was only in the war, in this fearful trial, when everything was at stake, that the struggling depths and slumbering military power of our people broke through in their full purity and strength.” (p. 15).

#### IV. THE NEW SPIRIT.

"The war was the birth-hour, on the military side, of the new spirit, which prepared and brought about the end of Liberalism." (p. 15).

In spite of greatly superior man-power and material the enemy made no substantial strategical gain in the war. For in the grim struggle something new, incalculable, emerged—a spiritual attitude which set a limit to the strategic and tactical significance of masses and machines.

"The soldier who survived Douaumont, the Somme, Flanders and retreat manoeuvres and still fought on, even when everything seemed meaningless, found his strength not in regulations, external authority or compulsion, but in himself alone. This was the real miracle of the war. If these deeper military factors and forces of resistance had not been awakened in the man at the front, the power of the old authority would not have held the troops together!" (p. 16).

The group, e.g., 'Group Bosemüller,' of absolutely reliable men, each doing his own job, comrades and faithful to death, gained a new significance. The leader was chosen from among themselves—Bosemüller. He had their confidence. Living at this depth developed an elemental contact with their world and gave them a sure instinct for all dangers. They developed new methods of fighting. The advance troop emerged—new in planful co-operation, and above all new in its selection of men. The idea of human quality won out. This troop became the backbone of attack and defence. In difficult situations these new units became independent and acted on their own account. In Italy, the power of their bold actions played a significant rôle in the campaign.

"The same spirit animated the defensive air squadrons, the bombers, the U-boat crews, Lettow-Vorbeck's defence troops; everywhere the same attitude: daring against calculation, enthusiasm and resolution against mass and material superiority, soul versus technique!" (p. 18).

"After the war, the same spirit was shown in the Freikorps, in the day of Annaberg, the Ruhr campaign and the struggle of the S.A.

In this attitude we see the germ of what was to become the National Socialist military education." (p. 18).

These experiences beget optimism. Unconscious and unwilling, however, there was a survival of the old mistrust, springing from the feudal military organization of centuries. The greatest confidence, however, can be placed in these deeper forces, which are not at the beck and call of command.

There lie the sources of the unheard of military power of the German people.

At the end, after many struggles, the unique and final—

“the power of blood broke through. . . . *Spiritual forces are in the last resort decisive. . . . We think of this hot, dark, wild, unmeasured force which breaks out in man in the campaign, which bears him along and leaves his ‘ego’ behind, forgotten, which has become historical as ‘Furor Teutoniscus’—the storm-passion of the early war months shared by all the troops and which made them at Langemarck immortal.*” (p. 19).

The same force survived to the end of the war. It expressed itself between man and man in words like fidelity, comradeship, friendship and brotherhood—bringing out the deepest and most precious in the soul of the people.

“In fashioning our military education we must take account in the first place of these spiritual forces. Army regulations which restrict them will find no place in the National Socialist scheme of military education.” (pp. 19-20).

The first duty is comradeship, freedom from egoism, taking thought. This leads to the group spirit. A body of soldiers is not an arbitrary aggregation of individual units, it is a unity which grows out of a manifold impact of forces. Life and action together are necessary.

“Such a body requires a leader of pure, soldierly value, who becomes the rallying point of his men and who gravitate round him. He must be a ‘good fellow’ and know how to lead. Only in this way can he gain the unqualified confidence he needs. When he has this, he requires no external means of power to maintain respect and obedience. *A leader can claim no privilege on the basis of rank or education. One is a leader through the confidence of the others. He remains leader if he justifies this confidence.*” (p. 20)

Contribution and service are the real basis of leadership.

“We do not think that the requisite training can be obtained in barracks and exercise yards or in the schoolyard and gymnasium. It is only in outdoor sport and the open ground, with their rich opportunities, that the training which is decisive lies. Here is the chance for the expression of those instincts and impulses which belong to the front. Experience too shows that half a day in field and forest wakens an incomparably greater measure of joy and love in the work than mechanical exercises, and the troops find their way to one another with far greater speed. In this way, too, leaders are selected. . . . Here only inborn leader qualities avail.” (p. 21).

The military exercises themselves, from 18 years onwards, will remain substantially unchanged. They are the ‘Military



A.B.C.' It is necessary to keep the experience of war ever-present, in order to sort out the wheat from the chaff.

The tendency in pre-war training towards the mechanical—good appearance, standing erect, etc.—provided Germany's enemies in the world with the propaganda of hatred under the catchword 'Militarism.' The real deeds were overlooked.

For thorough education and the establishment of soldierly values it is necessary to overcome the typical liberal dualism,

"here service, there private life! *Soldierly values and attitude must penetrate* the whole range of life; the spirit of daring must overcome the anxious and careful striving for the wherewithal. Here our military education takes up in the most effective way the great duty of education of the heroic man, which our Leader has placed before us." (p. 23).

Questions of technique can be left confidently with the Reichswehr, where they properly belong.

"Our concern is with military education in the School and Youth organization." (p. 24).

## V. WHAT DOES OUR YOUTH REQUIRE ?

The returning soldier found himself lost in civil life. Only those who went through it know the sorrows. Many lost their way. It is not an accident that the most conscious and passionate opposition to Rationalism, Utilitarianism and the struggle against the powers of money comes from youth. It was among youth that the desire grew for pure values and men who were really whole and thus for true leadership. It was among the best of this youth, long before leading grown-up people arrived, that endless talk, parliaments and compromises were thrown overboard. It is, too, only through youth that the total revolution of values in our days is possible.

"For it is youth which carried in itself the standards of race and of the people, in their purest form." (p. 26).

What is the attitude of youth to the military spirit of the old epoch ?

There is a marked tendency to imitate the old order. But this is only superficial. Beneath the surface lie desires which go far beyond the old ideas of military training.

1. Youth in its development repeats in abbreviated form the stages of primitive man on his way to culture and civilization. Full advantage should be taken of these processes

in education. The spiritual forces which they are capable of releasing lead in the direction of community life and education.

2. The child and youth's outlook is perpetually influenced by the outlook of the older generation. Imitation is strong. The desire for recognition leads even to the abandonment of youth. In military education the desires of youth are always in advance of their capacity. This is a serious danger. If youth had its way it would mature too early; if asked, they would rush into shooting exercises and war games. Great restraint and caution is necessary if much harm is to be avoided.

3. With early puberty the mind turns inward. Youth becomes sensitive to personality values. He rejects every form of human weakness. He seeks a leader. Incompetency and inferiority in those above him are never so sharply rejected as now.

"Hence the importance of the leader-personality in all youth education."  
(p. 30).

4. At this age, too, there is longing and enthusiasm for the great idea. The leader should embody this idea. A second concentration of the great idea lies in the *symbol*. Think, for example, of the symbolic power of the Swastika. Youthful belief in symbols can evoke a magical force!

"Round the leader-personality, the Idea and the Symbol concentrates the entire capacity of youth for veneration and power of belief, and a regiment which has united these in its service has possibilities which no strategy will ever yield. The faith of man laughs at all calculation."  
(p. 31).

5. A few words about the Military spirit of pre-war days. It is in youth again and again that cultural revolution and attempts at total transformation of values have arisen. Youth is quick to resent the impure, spent and imperfect, because

"in Youth slumber in unfolding purity the eternal standards and values of Race and People."  
(p. 31-2).

Hence the attraction of Youth—severity, age and other hardships notwithstanding—for the tested soldiers of the war.

"Unspoiled youth always wants honour and social justice, naturalness, purity, truth and comradeship, and can never find in money values and personal safety the final meaning of existence and strife. Hence it is impossible for youth of to-day to remain liberal. They press forward!"  
(p. 32).

## VI. PHYSICAL MILITARY TRAINING.

"In what follows we shall survey the whole period from 8 to 18 years of age, in order to indicate on the basis of our knowledge of physical and spiritual development, in what way the new spirit can reach the goal of military fitness (Wehrhaftigkeit)." (p. 32).

The development of youth is not steady and in a straight line, but rather in a well recognised rhythm, in which one phase of physical and mental-spiritual development succeeds another, often with periods of crisis.

1. With the 8th year (beginning at the first day of the 8th year) the boy develops steadily in length and girth and takes on a more independent, reserved and collected attitude; the softer, played-out traits of the earlier period recede. Zest for enterprise, ambition and making good go hand in hand. He esteems those who achieve. Leaders and followers begin to emerge. He becomes almost crazy for toppling about and physical movement.

"In throwing his body about and in his journeys of discovery, the body is strengthened and the boy learns to move with certainty, the joy of enterprise and unrestrained confidence in himself." (p. 33).

"Military education at this stage must work apparently through play, without pursuing a purpose and leaving plenty of scope for play." (p. 33).

2. With the 13th year the boy begins gradually to try himself out with things confided to him. He will try to climb the tree, spring over a hole, whether the strength of his body and courage are sufficient to overcome a hindrance here and a difficulty there. The search for knowledge takes on the character of struggle for mastery. He wants to show his superiority to the world of things, dominate them by physical prowess, cleverness and knowledge. Thus grows his self-consciousness; his world is larger from month to month.

"This mental and physical drive to conquer can be put to splendid use in military education. We can begin to introduce him to the activity of the soldier. He can begin to share the life of the open field. . . . His primitive need is for a life close to nature, corresponding to hunting. . . . We can lead him through the exercises and movements of the open ground, awaken his hunting instincts and fighting propensities and increase his intimacy with forest and field. *In this way we achieve in these years far more valuable results for the task in hand than by formal exercises in external military form.*" (p. 34).

3. With the ages 13-14 the desire for power shows itself in the sense of seeking superiority over the comrades. The boy compares himself, needs to make good in the esteem of others and win recognition. He enters with joy into the struggle of man against man, gang against gang. A strong, often brutal will for victory comes into play, with contempt for cowardice and softness.

"In our special military exercises in these years we can pass over to simple open air games, . . . which lend themselves to playing at soldiers." (p. 35).

If this stage is well done, the way is prepared in full seriousness for the later military training.

Leaders and teachers must take care to develop in the consciousness of the young the duties of leaders. While the emphasis is on the fighting spirit, opportunities should be used to develop readiness to help, sacrifice, self-control and responsibility for others. The group struggles are specially useful in this connection. The ideal is Spartan.

4. Great changes take place with early puberty. Games are neglected. There is a tendency to dream, sit about, to become depressed, clumsiness in behaviour and angularity of body.

"By planned and well-led physical and military exercises, with fresh and joyful company of the same age in sport and camp life, through excursions and by influencing the mental atmosphere in the direction of cleanliness, many of the most dangerous thorns of this period of growth can be removed and a certain unity of development promoted." (p. 37).

With the beginning of puberty, simplicity and directness in relation to the body has gone. The inward attitude is of paramount importance.

"In the physical exercises we must take account of these facts and allow scope for self-activity. Every youth should be given opportunity to find through these things the way to himself, and thus become inwardly ripe for a new attitude towards service and the community. . . . In this way our work takes us ever nearer to what later will become full military qualification in the Reichswehr." (p. 38-9).

"One other factor is of great importance in this period of military training from 15 to 18 years—the encouragement of comradeship and friendship, in the meeting nights, excursions and camp life. In these things the character of the leader is decisive. . . ." (p. 39).

THE FOLLOWING TABLE SETS OUT THE SCHEME OF TRAINING OVER THIS 10 YEARS' PERIOD.

Age.	Aim.	Methods.	
		General Physical Exercises.	Special Military Exercises.
8 to 10 years.	Physical strengthening. Gathering experience of movements.  Certainty and ease in movements. Conquest of the world of objects.  Self - confidence and joy of enterprise.	General Movements. Uniformed shown exercises.  Application of movements in play and overcoming simple hindrances.  Start with 'services to be rendered.'	March in company.  Small excursions.  Simple marching songs. "Robber" and "Soldier" games.
11 to 14 years.	Development of ease, courage and endurance in overcoming external hindrances and inward restraints  Sharpening the senses. Instructive certainty in the use of the open country. Mastery of the world of things.  Discipline of the fighting impulses; hardiness towards one's self.	Training in planned movements.  Attainment of definite standards in the planned physical exercises of the school.  Emphasis on bodily exercises, making for courage: Swimming, Bar exercises, Ground exercises, Springing, Disciplined Group, struggles, Fighting games.	Formal exercises in observation: crawling, estimating distances and simple orientation of the open country.  Simple sketches of roads visited.  Knowledge of maps.  Overcoming hindrances in open country.  Beginnings of endurance tests.  Excursions.  Open - air games (hide and seek, attack and pursuit).
15 to 18 years.	Strengthening of body with special reference to the organs.  Pure fighting attitude (against too strong inwardness, individual play, soft romanticism).  Preservation of vital relation with the outer world.  Individual contribution to the service of the whole.  Comradeship.	Fighting games.  Fighting sport (boxing, Rings, Ju-jitsu, fighting).  Strengthening individual capacity in group exercises and bar gymnastics.  Life-saving, swimming, and competitive rowing, ski-ing.	Increase of marching and running endurance.  Formal exercises in open air — training of senses, distance gauging, etc.  Orientation in the open map, compass, spying  Open-air games.  Simple open-air exercises. Exercises — small calibre shooting.  Excursions, camp life, meetings.

## VII. WAYS TO INNER MILITARY FITNESS.

"By physical and military exercises alone we cannot solve our educational duties. What is decisive is the spiritual attitude." (p. 41).

The troop fights harder for the home than for a foreign soil. The soldier dies more joyfully for his own people than in the service of a foreign legion. Regiments fight each other better under proper leaders and when they are inspired by a great idea, as, for example, the French revolutionary armies and the Bolshevik armies in defending themselves against the "Whites."

"The highest point of fighting stamina reached is to be found among troops who feel themselves to be the bearers of the Divine Will and take their marching orders from the hand of God. To be God's soldier means the solution of all inner conflicts. The call: 'It is God's Will' makes the believing heart ready to face every privation and sacrifice." (p. 41).

"In love of home and hearth, in the consciousness of inescapable eternal identity with one's own People, in loyalty to a pure Leader, in the enthusiastic influence of a People's idea and finally in the unshakable belief in the approval of God's will, we see those purely spiritual forces which are decisive for inner military fitness." (pp. 41-2).

Such a unity of spiritual forces is only possible in a "Totalitarian State."

"And, in fact, for Germans, National Socialism opens up an extraordinary possibility. It is not a question of an alien piece of Polish sand, Flanders mud, or French iron and coal areas, but of *pure German soil*, and the new State takes special care that an ever growing number of men have a share of this soil, that an ever larger proportion of our people takes root in this earth and loves it as the land of home." (p. 42).

"Every selfless co-operation in the building up of the Third Reich is at the same time the fidelity of followers to one of the really great leaders of history, as well as service in what is at once a people's and a world-historic idea. We Germans of 1933 may believe that God's Will sets no higher duty for us than this service to our people and each of its Members." (p. 42).

How are these spiritual ends to be reached in military education? Only through practice does one become an educator. The following not unimportant points, however, can be stressed:

1. With the 7 to 10 year olds our duty lies in strengthening self-confidence and the joy of enterprise and in the provision of exercise for self-mastery.

2. From the 11th year educational influence should concentrate on the idea of the soldierly, fighting man. Youth at this stage seeks to get away from the family and to be in the company of their own kind.

"The disciplining of the fighting impulses as well as the cultivation of the degrees of subordination in the spirit of a pure company is one of the most important educational duties at this stage. . . . The significance of strict, aim-conscious leadership can be practically and theoretically brought home and in this way an indispensable foundation laid for the later admiration of the great among our people." (p. 44).

3. With puberty comes a new sense of the meaning of guilt; there are now not only offences against the commands of one's fellows, there are the humiliations of one's own self.

The Youth carries inward burdens about which he can speak to nobody. His ethical sensitiveness is growing. These developments may lead to a crisis with established authority. He is disposed to follow only the real "man." There may be conflict between external obedience and what may show itself as an expression of "civil courage."

"If our whole people is to be educated to a feeling of honour, we must not cast burdens on this youthful feeling of honour, wherever that can be avoided." (p. 46).

In this period comradeship and the consciousness of solidarity should be cultivated. Blood binds and obligates.

Sensitiveness to beauty in nature grows, as well as gradually an adult attitude towards the People and what concerns it.

"Youth should make journeys to the boundaries and to their brothers beyond the boundaries as often and as far as may be." (p. 48).

For a large number of young men their encounters with the Divine may become an event. They may come to know God's Will and in service to the people feel themselves in harmony with this Will.

4. In history instruction, the central situation of Germany must be the foundation theme. In dealing with external dangers, difficulties and weaknesses in the people's character can be indicated, such as party-spirit and the question of population.

"The world-war deserves treatment, not so much for strategic reasons as for the innumerable Germans who showed a pure-fighting attitude. . . . To hold up the idea of the heroic is our task. . . . We should sing the heroic song of the German musketeers out there in mud and slime, in

gun and fire and gas masks, in damp and hunger. We should sing, too the song of those who stayed at home. . . awaken family pride. . . . Not the admiration alone of the very great is our duty, but also education to reverence before the unknown, always faithful warriors of our German army." (p. 50).

Special attention should be given in our education to the war and post-war period. A knowledge of the heroic background of two decades is indispensable to an understanding of the character and aims of the Third Empire.

"As an example of the central position we should make it quite clear that a people so endangered requires a soldierly Government and a soldierly basis for its entire conduct of life, if it is to preserve and maintain itself." (p. 51).

5. Geography should be used to instruct as to Germany's peculiar position, and to promote understanding for our own destiny.

6. In dealing with the organisation in war-time, the importance of a similar situation should be stressed; to overcome short-sighted egoism; the importance of national discipline for the military force at the front, the importance of small property-holders, and the industrial workers in relation to crisis—these and other lessons can be indicated.

7. Organic thinking can be strengthened through Biology instruction. It can be shown how very much struggle is the driving force behind everything that lives. The importance of Biology in military training requires no emphasis.

8. The upper form of the High School should get some knowledge of chemistry, physics and mathematics as a basis of technical equipment which may later serve them in good stead.

9. Language can be used to bring reading matter and poetry into service for the deepening of the desired impressions of the destiny and the heroism of the Germans.

10. Music—the cultivation of the people's songs, marching songs and 'Sprechchor'—will form an important part of every school curriculum as a matter of course.

11. A few words about religious instruction :

“ Military readiness implies always preparedness for death. A religion which really succeeds in reducing or removing the natural horror of suffering and death facilitates the military will. . . . We shall, however, desire no influence in religious instruction which might lead to a weakening or disturbance towards the objects of a properly understood military training. *A religion which in any way indicates the struggle against the enemy of the country as a sin, is for us Germans insupportable.*” (pp. 52-3).



"The soldier who has to kill in war, wants a quite open and clear answer. He can do nothing if he is entangled in theological disputations. *We make no bones about it—notwithstanding the respect we owe to traditions of many centuries standing—in these questions to-day a clear-cut positive answer is wanted. The soldier cannot be burdened with scruples and a divided mind in what is for him his most important question of conscience. These difficulties must come to the fore in all vital religious instruction and must be answered by the teacher out of a pure conviction and without any 'ifs' and 'buts.'*" (p. 53).

Economy is necessary in the use of words in the high ends of spiritual military preparation. Youth is pure in its nature and understanding. Put the facts before them. They will speak for themselves. The work of every day is the essential task. Exalted language should be reserved for exalted moments.

12. The last point in military education is the influence of personality. Little can be accomplished save from a full heart.

"Only through our enthusiasm, our spiritual force and the example of our own soldierly bearing can we win their hearts. Hence young, enthusiastic persons are wanted for the work, with a healthy instinct and an eye for what matters; men with wills who know how to stir up and learn from their own experience, men who have something to give, professionally but still more humanly. It is always the case that we depend more on the right persons than on regulations and forms of organization." (pp. 53-4).

## VIII. CONCLUSION.

"A large part of our people for many years after the war had no longer the strength and courage to endure the truth that also in the future wars might come. With this uncomfortable fact one could not make one's self inwardly ready. One saw the armaments round about, but looked over the top of them; indeed, one could not yet see them. So deep was the spiritual exhaustion! Only to-day is our people slowly learning to look this truth in the face and with a steady, deadly seriousness. Our entire youth begins again in its thought about the future to reckon with the possibility of war and to ask: 'What will it be like? Shall we be able to prove our mettle? How shall we be inwardly ready for it?'" (p. 54).

"It was not easy for the soldier in the late war to master the experience. He had to throw off pre-war civic ideas; many gods and half-gods of the established world-order had to be destroyed before he was equal to the new situation and could master what was till then a completely unknown destiny. The world out of which they came must seem strange to them. *For the bourgeois world is a world without death.* Such men think of their own safety, use, enjoyment and comfort, culture and progress, sometimes, too, of their pure personal contribution. Seldom, however, do they put

the welfare of the Community before their own ; seldom are they ready for great sacrifice and never live in steady readiness for death." (pp. 54-5).

" The man at the front is he who lives under the sign of death—a steadily menacing death for others. . . . The front-line soldier lives his life without many words and entirely without catchwords. He has no use for speeches about heroism and the sacrifice of death. He lives the other side of pretence. . . . He lives purely. His words are genuine. Who has been a front-line soldier can never again get away from it. Field-grey cloth is an ultimate garment ; it abides. . . ." (pp. 54-5).

Whoever is doing military educational work to-day must be disquieted to see the facades of external brilliance which are being polished again.

" It is as though we stood always with one foot in the pre-war period. How many have sought to reproduce the cheap and impure manner of many a pre-war corporal, for whom the external appearance mattered more than anything. Indeed, as if there had been no world war." (p. 55).

" Certainly we do not all know the reality of the war. But we do know what was genuine in the last war and what not. And we have the duty to think about that and from that always anew to sharpen our conscience. For one thing is certain : in any future war, everything not genuine, externally tacked-on and mere polish will again fall away. We shall stand again entirely naked, in our entire pettiness and greatness, as a man among men, before the immediate reality of death. That we shall then make good, that alone is what matters." (p. 55).

" It is for this reason that this writing has appeared : in concern for our present task of military education and in reverence for every true field-grey warrior of the Great War and the post-war years." (p. 55).

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CONFERENCE STATEMENTS  
ON  
Religion in Indiana Colleges and Universities

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A Report of a Conference Held November 1st, 1935  
at the Columbia Club, Indianapolis, Indiana  
as Part of the Observation of the  
Twenty-fifth Anniversary  
of the Founding of

INDIANA SCHOOL OF RELIGION  
October 29th, 1910

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REPORT PREPARED BY  
JOSEPH C. TODD, Dean Indiana School of Religion  
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Trustee of Wabash College, Crawfordsville, Ind.

*It is the responsibility of the church through its leadership also to initiate a movement for the restoration of the Bible to its lost place as the foremost English study in our colleges and universities.*

CHARLES FREDERICK WISHART,  
President of the College of Wooster

# Religion in Indiana Colleges and Universities

For many years attention has been given to this question by various organizations and groups in the state. Twenty-one of the state's twenty-nine institutions were founded by churches and citizens interested in religion. In more recent years there has been a widespread concern on the part of the public that our colleges were not as effective as they should be in the production of character and religion. State and national studies have been made of the Biblical and religious courses in college curricula and of the means used by colleges and universities to develop character and religion in their students. In Indiana with the statement of the late Pres. Chas. W. Eliot in mind, "Exclude religion from education and you have no foundation on which to build character," an earnest desire has developed to know just what is the present status of religion and Biblical and religious instruction in our Indiana colleges and the effects on the 33,000 students in attendance.

As a result more intensive attention has been given the state-wide situation during the past two or three years. Finally a Conference was planned to be held at the Columbia Club, Indianapolis, at 6:15 p. m., November first, 1935. Invitations were sent to Indiana College Presidents, Deans, Professors of Bible and Religion, College Trustees, Representative Ministers and Citizens. The Committee of invitation consisted of Edgar H. Evans, James W. Ogden, and Mrs. Maude Lucas Rumpier, of Indianapolis; W. H. Hill, Vincennes, and Earl Crawford, Connersville. The meeting was held as part of the TWENTY FIFTH ANNIVERSARY of the founding of Indiana School of Religion, Bloomington, a Foundation created in the interest of religion in higher education in Indiana. The subject discussed was "The Present Status of Religion in Indiana Colleges." Particular attention was given to the questions involving Biblical and religious courses at State Colleges, Independent Colleges, Church Colleges—voluntary courses, elective courses and required courses. Much of the discussion concerned including such courses in the requirements for graduation.

The conference proved so significant and developed such an interest that a carry over organization, future conferences and a publication of the proceedings have been urgently requested by those present. Herein are significant statements made at the conference and in letters from members of the conference who had no opportunity of participating in the discussion.

## CONFERENCE STATEMENTS

We are assembled to consider "The Present Status of Religion in Indiana Colleges." We are confident that colleges and universities in Indiana recognize why we are interested. Their students are our children. We trust them to the colleges and are vitally concerned in what happens to them in college. As citizens we receive the graduates of the colleges to become our leaders in the various walks of life. Therefore we are very deeply concerned in just what their college courses do for them.

REV. JEAN S. MILNER, D. D.  
Chairman of the Conference.



The purposes and field of the Indiana School of Religion is expressed in the purposes set forth in its Charter: "To offer Biblical and religious instruction to and promote religious education of students attending colleges and universities and other schools in the State of Indiana."

Our foundation takes the position that all students in colleges and universities should have the opportunity to offer Biblical and religious credits for graduation. It is seeking to increase the number of colleges including such courses in their requirements for graduation, to have better providence made for offering courses, to arrange for crediting such courses by State Schools and to accumulate endowment funds with which to carry on its work and subsidize Biblical and religious courses in Indiana colleges.

W. H. HILL, President,  
Board of Directors of Indiana School  
of Religion.

Last year 33,335 students enrolled in Indiana's twenty-nine universities, colleges and junior colleges.

The state colleges neither offer nor credit Biblical courses offered by adjacent foundations or schools of religion. Butler, DePauw, Earlham, Wabash offer elective Bible courses reporting less than four hundred in classes. One of the independent schools--Central Normal at Danville--offers electives in Bible. The remaining seventeen institutions require from four to ten semester hours of Biblical and religious courses for graduation. This all results in less than one out of five Indiana college students being enrolled in any Biblical or religious courses any one year, and in a vast majority of the graduates leaving college entirely without instruction in this field.

The emphasis of this conference is on the place of Biblical and religious class room instruction in a program of religion for college students. We recognize fully the responsibility of the home, the church, the influence of college administrations and faculties, all the other forces contributing to the formation of character and the conservation of religion. We recognize fully that character and religion are expressional consequences developed in life situations and social adaptations, but we are convinced that all this should have an instructional base which transmits the literature, thought, the best accumulated experience in religion. Fully aware of our social inheritance in religion, students are equipped to face intelligently the development of their own religion and character. Our investigations provide overwhelming evidence that a college education that omits such courses is educationally defective. It is our conviction that all students in all colleges should offer for graduation credits in Biblical and religious courses for reasons of culture, orientation, character and religion.

JOSEPH C. TODD,  
Dean of Indiana School of Religion.

## RELIGION IN WABASH COLLEGE

This course of religious instruction, continuing over practically one hundred years, is roughly divided into three parts. First, the period of nearly sixty years extending to the close of Dr. Tuttle's administration saw but little change, there being in that time required Chapel, daily and Sunday, required Church attendance. Religious curricular instruction was required but while Bible studies were not required in the curriculum, they were practically a required course, being taught in required attendance on Sunday Chapels and lectures. Toward the latter part of this period Bible studies were not offered in any form.

The Second period began with Dr. Burroughs in whose administration for a while there was a new emphasis on the religious provisions of the curriculum and a renewal of required Bible study. In the last year, however, of his administration the catalogue shows no provision at all was made for Bible or religious courses.

The Third period dates from the coming of Dr. McIntosh as Bible lecturer and later as President. A stronger emphasis on religious courses and a wider range of offerings, also the use of special lecturers became much in evidence. All courses, however, were elective.

Under the administration of Dr. Hopkins a number of courses in religion have been offered but with the exception of a week's lectures in the freshman year, there are no required courses. The courses are taught under a Professor of Religion and Philosophy who is also classed as Chaplain.

Thus it will be seen that for one hundred years attendance on Chapel during the week has been required and for three-fourths of that time attendance on Sunday afternoon. Required Biblical and religious courses are found practically for three-fourths of the time.

One test of the marked value of electives would be in the attendance. This has varied, of course, as in all institutions, being in recent years as low as three for one semester. There were recently twenty-four students taking the courses in religion and thirty-three students taking courses in philosophy and literature in part of which there was some study of religion. The college requires daily attendance on Chapel and a year's course in Contemporary Civilization in which there is a week of lectures on the Bible and Christianity.

It would seem that required courses with suitable adjustment for certain special cases is greatly to be desired in order that all students may become acquainted with Christianity from the literary, historical, artistic and philosophical sides as well as the purely religious element.

EDGAR H. EVANS.

Of the many obvious advantages to be derived from serious study of Bible literature and history, I am interested chiefly in the important by-product of the cultural influence of a deeper understanding of Bible literature of the ages. The enduring record of human experience expressed by the great minds of all time is concerned deeply with the moving basic experience in living and in the spiritual growth of mankind. Nowhere do we find a more profound interpretation than in Bible literature.

To live a full and useful life, we need something more than instruction in the bases of material things—we need the cultural background of an understanding of what constitutes the great things in life. If we desire above all to build a great state and nation, we must find a place for the generating of the great work of human experience and spiritual growth. If we desire these things for our citizens of tomorrow, we can do no better service than to provide in our colleges the opportunity to all who come to grow in knowledge of the things of the spirit—not only by intimate contact with the fine men and women who dedicate their lives to instruction, but also by a broader appreciation of the ways of men and life through a working knowledge of Holy Writ.

FERMOR S. CANNON.

I believe that every teacher in a church college should be of such high Christian character that whether he teaches mathematics, language or science his life will be an inspiration to the students in his classes. Some may say that this is not possible but a personal friend of mine, a noted scientist, whose discoveries have given him world wide recognition, is a devout Christian and his influence upon his students is immeasurable. This may be impossible in tax supported institutions but even these should not employ teachers with atheistic tendencies.

I favor required courses in religious subjects in the church colleges and the giving of credits for such courses which may be supplied by Foundations, Schools of Religion or other campus activities in the non-church institutions.

MAUDE LUCAS RUMPLER.

I am not one of those who think that there should be required courses in religion in all colleges. It is a matter, in my own opinion, which should be decided by each college in view of its own situation. There are no doubt many Catholic and other strictly sectarian or church-supported colleges where such a requirement is natural and advantageous. In the non-sectarian college of liberal arts, however, I am convinced that the results desired will in most cases be hindered rather than helped by compulsory courses in the Bible or in religion.

There is no dispute about the objective of such instruction. It is hoped that it will enable colleges to graduate citizens with clearer and more Christian ideals and with the courage to try to put their ideals into effect. The advocates of required religion and we who oppose required religion are agreed that this is a consummation devoutly to be wished. The disagreement is over the educational method to be used to the desired end.

I believe that for most students the fact that they were compelled to take a course in the Bible or in religion would cause that course to be a mere chore, thus setting up in them an indifference or, worse, a distaste for the whole matter. But if a student becomes bored by or takes a hate for religion, we are obviously defeated, because religion to be efficacious must be held dear.

GEORGE V. KENDALL,  
Dean of Wabash College.

Religion is one of the three important aspects of human culture. No man can be said to be truly educated who has had no training in this aspect of culture. But only teachers who can make their students respect religion are qualified to teach courses in Biblical Literature. Too often teachers of this subject give courses that cause students to lose the respect they already have for religion. It would be better not to have required courses at all than to have such courses taught by poorly trained teachers or by well trained teachers lacking in personal influence.

Religious education is essential to all education and without the religious vision even educated people perish.

PROFESSOR D. S. ROBINSON,  
Indiana University.

I am wondering whether or not educators, in making up a course of study both in the high school and in the colleges, may not have stressed and put some things first in that course of study from the educators viewpoint rather than from the needs and the desires of the students themselves. My own son in attending one of the colleges of the state was required in the Freshman year to take the military training, as all of the male students were required. To this I register no objection. I am wondering if the minimum requirement in training the spiritual, religious and moral side of the students might not be just as necessary and as important.

We receive the grades of our children in the schools and in the colleges on the mental attainments and progress. I am sure that some of the parents, as well as the teachers and professors, would probably be shocked if we were to get the grades of the spiritual and moral progress of these children as they pass through our schools and colleges.

EARL CRAWFORD.

"Though I speak with the tongues of men and of angels, and have not religious education, I am become sounding brass or a tinkling cymbal." \* \* \* "But now abideth science, art, religion, these three; and the greatest of these is religion."

CHARLES F. COFFIN.

It is my belief that students, especially freshmen and sophomores, are not in position to judge or to select all of their courses and it is very proper for the faculty and even the trustees to make certain requirements, chief of which, in my opinion, that a portion of their time should be devoted to chapel exercises and a study of the Bible.

In the large universities and tax-supported schools this cannot be done. In those large schools, students, especially the older ones, make fun of the underclassmen attending chapel. They need to be guarded and protected, and this can be done in a church-supported school. If a church school is to be just like a state university, why should it exist? Why should I, or any other person, give of time and means to support and manage a school unless it has something more or different than can be obtained in a state school? Unless we have

something more or different to offer why not close up the church-supported schools and let the state control education entirely. Indeed, this is what will happen unless the church schools preserve the policies upon which they are founded.

I believe I know the sentiment of the Board of Trustees of Franklin College and I am sure I can say that Franklin will continue its required attendance at chapel and required courses in the Bible.

JESSE C. MOORE, Trustee,  
Franklin College.

Since it is becoming quite generally recognized that the depression and debacle in morals in America is far more serious than the depression industrially or financially it is important that the colleges should do their part in helping to remedy the situation. Since knowledge of the Bible and a proper understanding of the moral values taught in the Bible certainly are not only aids but requirements in the development of Christian character, Bible instruction can be made a very important department of instruction in college.

No good college would be willing to graduate students without a minimum of college English, or science, or social science, or psychology, and colleges do not hesitate to require all students to take courses in these fields. Furthermore, they expect the teachers in these several fields to teach their subjects successfully or the teachers are not retained. There is no reason why Biblical literature can't be taught as successfully to practically all students as any of these other required subjects.

It is just as logical to say that students should not be required to take English for fear of turning them against English as to say that they must not be required to take Bible study for fear of turning them against the Bible and religion. A Bible teacher who is thoroughly prepared in his field and conscientiously makes his life conform to the teachings of the Bible will succeed in teaching Biblical literature and Christian morality just as surely as the mathematics teacher will succeed in teaching mathematics.

It is my opinion that any college which really holds to Christian standards of living can successfully require courses in which those standards are taught, and chapel exercises can be held in which recognized speakers can be expected to be heard by the students.

I. J. GOOD, President,  
Indiana Central College.

Purdue University is very glad to be represented in this Conference. We are interested in the religion of our students. In harmony with this interest some time ago Pres. Elliott requested that a monthly Sunday afternoon convocation be established. This has been done with most satisfactory results in interest and attendance. Guest speakers have been the religious leaders of the nation. We feel that to know and hear these outstanding representatives of religion has been of very great value to faculty and students.

PROF. LAURENCE HADLEY,  
Purdue University.

Some schools seem to hand to one student an axe, to another a saw, to another a chisel, and so on, giving different tools to different students and then turn them loose, expecting them to cooperate in the erection of a good society, although they have never even seen the trestle board or been taught the great plan of life either for the individual or for society.

HARVEY B. HARTSOCK, Trustee,  
DePauw University.

Ours is an adult world. Colleges are conducted by adults. The adults fix the pattern of education for young men and young women who attend college. These young people accept the requirements which are placed before them without significant protest. If religion and Bible are left out of the requirements for graduation, the responsibility rests upon the adults, not upon the college freshman.

It has been my privilege to assist in enrolling many freshmen during the past eleven years. It has also been my privilege to conduct many classes in Bible for Liberal Arts and Sciences students. The total enrollment in these classes has at times been from two hundred to three hundred during the year. Included in these classes were Protestants of many communions, Roman Catholics, Jews, the unchurched and even atheists. I never encountered a serious protest from one enrolled in a required course in Bible. Expressions of satisfaction with the requirement have been innumerable. The great protest of college students is against required courses in foreign languages, not religion.

ROSS J. GRIFFITH, Professor of  
Bible, Butler University.

Valparaiso University is controlled by the Valparaiso University Association whose members are composed of Lutheran men and women and who took over the university in the fall of 1925. The Board of Directors elected by this body in 1927, at the time when the curricula for the various divisions of the school were reorganized in the light of modern education, voted that courses in religious education must be included in the curricula. Beginning with the fall of 1928 four credit hours toward graduation were required. This item was soon in turn raised to six credits and now in 1935, again in accord with the Board of Directors, was raised to eight credit hours.

DEAN F. W. KNOENCKE,  
Valparaiso University.

## FROM LETTERS

I feel keenly that the time has come when true Christians everywhere must stand for their convictions, and assert themselves in the insistence that the Christian Religion be taught in our Colleges by men who themselves believe in it and practice it.

LYDIA A. PARSONS, Woman's  
Baptist Mission Society of Indiana.

I was very glad to be invited to the conference in Indianapolis recently. I was interested in the variety of opinions the group expressed, and particularly in the fact that such divergent points of view all seemed to represent a sincere interest in the religious developments of our college students.

ROBERT WILL McEWEN,  
Professor of Religion,  
Hanover College.

My own personal feeling is that I see no reason why the study of the Bible should not have as much reason for presentation to the college students as does the literature of Milton. I think the big problem that faces the administrators is the choice of a good instructor. Biblical material can be made just as attractive as sciences or secular literature.

CARL W. HOLL,  
Dean of Manchester College.

Your committee has rendered excellent service and one very greatly needed in our modern institutions of learning. Personally, I was greatly benefited and heartened and feel convinced that some form of cooperation among the institutions of the state ought to be indulged in.

WM. F. ROTHENBURGER, Pastor,  
Third Christian Church,  
Indianapolis, Indiana.

Surely we must have more real Bible teaching and more gospel standards if our civilization is to endure. We are leaving out the most important thing in the students life when we leave out the Bible.

MRS. G. A. SNIDER,  
North Manchester, Indiana.

I do feel that we should have compulsory teaching of religion in our Colleges at least of the Bible not only for cultural purposes but because we need it as a foundation for our every day life. I regret that the study of the Bible was not compulsory at Vassar when I was there. I do feel that Chapel Services which we had to attend meant a very great deal to me.

BERTHA CROSLY (MRS. E. B.) BALL,  
Muncie, Indiana.

Frankly, Mr. Evans, I believe you have launched a highly worthwhile movement. The spirit of sincerity in which you have undertaken this all important responsibility made the trip more than worthwhile for us who came from Valparaiso.

H. H. KUMNICK, Dean of Students,  
Valparaiso University.

The youth of yesterday had the admonitions of some Bible sentiment, and teaching included the Ten Commandments. The youth of today has not had that training and without the consciousness of a recognition of God, many things are being done by them that seem to be the result of the lack of emphasis upon some religious training.

LUELLA F. McWHIRTER, Trustee,  
General Federation of Women's Clubs,  
Indianapolis, Indiana.

I am in full accord with the compulsory idea and not the elective.

As there are different developments in the child; first, the physical, then the emotional and last the maturing of the reason, I feel a student is not capable of selecting all his subjects at the age of entering college.

MRS. O. S. JAQUITH,  
Indianapolis, Indiana.

Information about religion can be imparted by the usual methods of teaching and I consider such information a necessary part of the equipment of every well-informed man or woman. The achievement of a religious personality, however, is ordinarily arrived at through the cumulative effect of a succession of religious experiences. It is quite possible to know much about religion and yet not be religious. It is equally possible to be religious and not know very much about religion. There thus seems to me a danger in the overemphasis of either one of these motives. I often think that religious educators are too much inclined to rely on the efficacy of mere instruction.

I am working on a state university campus as you know and I have spent most of my life in such an environment. In state schools the teaching of religious subjects is usually carefully avoided because of the fear of criticism from some source. I nevertheless believe that it would be quite possible, were men and money available, to include in the curriculum of most state universities many courses on religion without the danger of criticism. But they would have to be given for the purpose merely of supplying information, for the purpose of general culture. Religious inspiration and religious experience in state supported schools must come inevitably through the influence of chapel services, the presence of great preachers and contact with local ministers and other religious folk who can commend the respect of college students. I still hope to see the day when state supported schools may be supplied with chapels and the services of great preachers, as in the University of Chicago, for example.

PROF. EDMUND S. CONKLIN,  
Indiana University.

Although I have always been interested in the religious background and training of Wabash men, since attending the conference held the first part of November and reading the survey compiled by Doctor Todd of Indiana School of Religion, I have become actively interested in the subject as regards Wabash College. \* \* \* \*

The daily Chapel services conducted at Wabash when I was an under-graduate there, did more to inculcate what Christianity I have in me than any other single experience that I have ever had. On the other hand, I know I would be a better educated man had I been subjected to certain courses in religion. \* \* \* \*

I took up the question of compulsory religious education with two former men who are Deacons in the Second Presbyterian Church



here in Indianapolis. These two Deacons are not the "psalm singing" type but are genuine, up to date, active, live young business men. I was interested to see that both of them agreed that such courses should be compulsory. \* \* \* \*

I have committed myself in this letter to compulsory courses in religion but along with this commitment goes the recommendation that the courses will be useless unless the undergraduate is made to feel that they are of real value and interest to him.

HARRY V. WADE,  
United Mutual Life Insurance Co.,  
Indianapolis, Ind.

I am somewhat interested in one phase of the subject which was not discussed at the conference. I refer to the problem of securing from our colleges, young men and women who are qualified to teach in the Sunday Schools and religious education work in their local churches.

I am very much inclined to the belief that we should provide at least a minimum in actual Bible study and that action should be taken, starting in the local churches, toward meeting the need which I have described above for well-trained Sunday School teachers for the future work of the church.

W. S. BARNHART, Head Commercial  
Department--Manual Training H. S.,  
Indianapolis, Indiana.

I think our religion has got to be given more of a place in our whole school system from the beginning to the end. It was probably left out because in earlier years no one was likely to teach religion except from a very sectarian standpoint. Now that would be very easily avoided.

Students are inclined to think the schools are teaching everything that has any value or intellectual standing. If religion is left out, they are liable to think that it has no place in the life of an intelligent person.

If a school requires work at all in different fields, there is no adequate reason why it should not also require study in the field of religion.

In our experience at Hanover we have found there is far more objection to required physical education and required foreign language and required courses in methods of education than there is to required courses in the field of Bible and religion.

ALBERT G. PARKE, JR., President,  
Hanover College.

It behooves our private colleges who expect to and do get their endowment from church people to make religious instruction in their institutions more necessary all the time and it is my purpose, as Chairman of the Board of Trustees of Hanover College to endeavor to get more instruction in religion rather than less.

P. E. GOODRICH,  
Winchester.

May I say, in my opinion, it would be wise to phrase the conference as interested in the position of the Bible in the college curriculum. The word "religion" may be misunderstood. But there is only one Bible. All denominations recognize it as theirs. And is it not the Bible we really mean?

AMOS W. BUTLER,  
Indianapolis, Indiana.

It has been our policy to encourage students to take an active part in church affairs, and last year, President Elliott inaugurated the religious convocation system which has proven very successful. Once a month we have a religious convocation with our guest speaker an outstanding divine, and we encourage students to attend these meetings in order that they may gradually become active in religious affairs.

F. C. HOCKEMA, Assistant to the  
President—Purdue University.

What is religion? Religion is right living, right thinking and right acting. There is no argument as to whether religion should be taught in our Public Schools and Colleges. If the above mentioned is not taught then we as a civilized nation are doomed.

MRS. C. W. FOLTZ, President,  
Indianapolis Council of Women.

Of course, it goes without saying that Butler University is intensely interested in giving to its students a thoroughly Christian education. The very presence of a School of Religion on our campus ought to be sufficient evidence of that fact. Moreover, we have in the College of Liberal Arts a Department of Religion which offers courses of the type that were discussed in our meeting. In addition to that, we have compulsory attendance at chapel. The only thing we do not have and which was advocated there is compulsory courses in Religion. We feel, however, that since Religion courses are accepted for credit toward all our degrees and that Religion is included among the social sciences of which we require sixteen hours for a Liberal Arts degree, we are doing a great deal in the way of urging courses upon our students. There is one more way in which we encourage our students to take courses in Religion. We allow a maximum of 40 hours in Religion to count on the A. B. degree.

I am greatly interested in working out plans here at Butler for the inclusion of courses in Religion as required hours toward graduation if that can be done. But I do not admit that our own responsibility in the matter in any way relieves the churches and the homes of their greater responsibility.

GINO A. RATTI, Acting Dean,  
Butler University.

Of particular interest were the expressions regarding required Bible and required chapel. If colleges are to have a body of required courses, I certainly think some religion courses should be included. I feel, however, that the value of such dictatorial treatment of adults is open to very serious question. I should prefer to see all recommended courses shifted from the field of "must" to the field of "ought." One of the chief objectives of higher education should be the development of personal responsibility and I feel this can best be done by

giving the student practice in its exercise. However, as long as a church college requires any courses, I think it should require some in religion.

J. MERLE RIFE,  
Professor of Religion,  
Earlham College.

After all our purposes are one, we are all anxious to establish the character of youth upon the solid foundation of Christianity.

I left the copy which you sent me of your investigation of religious teaching in colleges in the hands of the National Officers of the Woman's Christian Temperance Union. They will be glad to use it in connection with our own program of religious education.

GRACE LEIGH SCOTT,  
Department of Social Morality,  
National W. C. T. U.,  
Greenville.

I do not recall attending a conference in many years which was more suggestive or helpful. It is heartening to some of us who have been fighting for years against the tide of secularization which has swept over our American colleges to find that there is at last a real awakening of the public to the situation. In my judgment you are rendering a service of outstanding importance in helping to promote this awakening.

FRED D. KERSHNER, Dean,  
Butler University College of Religion.

The cause of religious instruction in colleges is one of great importance and sufficiently difficult as to require the united effort of us all.

R. H. MILLER, Professor of Religion  
and Philosophy, Manchester College.

The Conference was quite worth while, and I feel sure that something tangible will grow out of it. Anyway, I am sure that it strengthened the convictions of many of those who were present, and if nothing more were to result, that of itself would be very helpful in carrying forward the work of Religion among our student bodies.

M. L. Fisher, Dean of Men,  
Purdue University.

Permit me to express my highest appreciation of your ideals and methods of procedure in promoting Christian education in our colleges. It is certainly the pressing need of the hour. My only suggestion is "carry on."

GEO. D. WYATT, Minister,  
Central Christian Church,  
Connersville, Indiana.

The discussion was valuable and thought provoking; free and fair. As so seldom is the case, it succeeded in becoming an open forum.

My own sentiments were well voiced by Mr. Moore of Franklin College. With him, I think unless colleges which are privately supported, or backed by a church justify their existence by giving the

students the plus in religious training and inspiration, there is no excuse for their competing with tax-supported and better equipped institutions.

SUSAN McWHIRTER OSTROM,  
Indianapolis, Indiana.

This is the finest piece of educational work started in years, and should be continued.

The value of the conference to me was in the encouragement which came from learning that there are men and institutions taking a firm stand on religion. I have particular reference to the trustee from Franklin College who entered into the discussion. The representatives of our colleges who were in attendance, it seemed to me, were men of great religious and moral conviction, in favor of religion being taught in our colleges.

RALPH J. HUDELSON,  
Indianapolis, Indiana.

If I had added a word to the discussion, I should have said first, if the Church School does not take seriously its responsibility to teach religion, I see no reason for its farther existence. The state supported university with its elaborate equipment, and large income, can do everything else that the Church School does and can do much of it better.

As to the matter of compulsory study of the Bible, I do not see why the Bible should not be put in as a prescribed course, especially for underclassmen, just the same as mathematics or the languages. Also I should wish to see the most interesting man on the faculty give the Bible instruction.

JOHN W. FINDLEY, Director,  
Westminster Foundation,  
Purdue University.

As a layman, it has always seemed to me that a chief justification for the existence of such institutions of higher learning as DePauw and Wabash has been found in the emphasis they are supposed to place on life's spiritual and moral values. If their curricula did not provide such emphasis there would be little necessity for their existence. Certainly the church fathers in this country had no thought that they were making sacrifices themselves and asking thousands of laymen to make similar sacrifices only for the purpose of founding institutions of learning to compete with similar institutions established and controlled by the state.

Accordingly, it would seem that those colleges and universities which were founded and endowed by men and women who were anxious that Christian ideals be perpetuated, but which have forced the Bible and religion into a wholly subordinate, if not forgotten, position in their courses of study, may be accused of being unfaithful to their trust.

Will the students object to the required study of these subjects? That depends upon the atmosphere of the college. If the atmosphere of the school is what it ought to be, there would be objection from but a comparatively few, and those who object would probably be most in need of the instruction. If the objection of any student should amount to rebellion, he would probably find more congenial surroundings elsewhere.

I should say, therefore, that unless DePauw and Wabash are embarrassed by their origin or would ignore the ideals of their benefactors, they should forego any idea of imitating admittedly non-Christian colleges in this matter. They should be true to the trust committed to them by their founders and benefactors.

WM. D. EVANS,  
Law Offices Evans & Hebel Co.,  
Indianapolis, Indiana.

I think I had never attended a conference in Indiana more representative of the intellectual and spiritual forces in Indiana. I was also very happy over the general tenor of the comments that were made.

Why should we require the students of our colleges to study the histories of Rome and Greece and not be required to study the history of the Hebrews, who have made such an outstanding contribution to the civilization of the world? Why should we teach our young people the history and philosophy of Plato and Aristotle and neglect to acquaint them with the life and philosophy of Jesus Christ of Nazareth, who is conceded even by non-Christian leaders to be the greatest character that ever lived?

T. J. PARSONS, Executive Secretary,  
Indiana Baptist Convention.

I believe that the Conference on Religion was the first of the kind ever held in Indiana. It had been long needed in order to awaken the educators to the significance of religion in life.

The Conference on Religion was a remarkably effective "prophecy" or an entirely wholesome tonic to the more or less traditionalized religious leaders.

TOYOZO W. NAKARI,  
College of Religion,  
Butler University.

NOTE: Dr. Nakari made a number of valuable suggestions for future procedure which will be used by the continuation committee.

E. H. E.

Religion, properly understood and taught, gives the highest and broadest culture to students that any subject whatever can give. Such a subject cannot, on any just ground, be omitted from the course of students seeking a broad and high culture. Your investigation has brought this fact to attention.

I think, in general, educators should labor to place religion, at least amongst the important subjects of any curriculum aiming to give a liberal education.

A. HOLMES, Professor,  
College of Religion,  
Butler University.

A NATIONAL SURVEY OF COURSES IN  
BIBLE AND RELIGION IN AMERICAN  
UNIVERSITIES AND COLLEGES

Under the Auspices of  
The Council of Church Boards of Education

GOULD WICKEY  
and  
RUTH A. ECKHART

Printed for  
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Reprinted from "Christian Education," October, 1936



## FOREWORD

The Committee under whose direction this survey was made takes this opportunity of thanking the more than eight hundred colleges and universities who cooperated in making it a worth while project.

The findings as well as the observations and suggestions are significant for any institution desiring to develop a more effective department of Bible and religion.

We believe that religion must be at the heart of the curriculum, and that the Bible is the one book which shows the way to the Father of men and reveals Him who is the Way, the Truth, and the Life.

In these days of fearful uncertainty, of aroused emotions, and of searching aspiration, the faculties and boards of trustees of colleges and universities will do well to give a high place to instruction in the Bible and an understanding of religion in the curricula. What we put into the schools we put into culture and civilization.

### *The Committee*

GOULD WICKEY

JOSEPH C. TODD

EDGAR H. EVANS

# A National Survey of Courses in Bible and Religion

GOULD WICKEY  
AND  
RUTH A. ECKHART\*

THE American church college believes that education apart from religion is defective and incomplete. To maintain and transmit that impulse is one of the functions of the Council of Church Boards of Education. Amid rapid educational changes and confusion, with American life becoming secularized, questions were raised as to the exact status of the teaching of the Bible, religion, religious education, and related subjects in the colleges and universities. Will credits in Bible study received during the high school period be accepted for entrance into college? Are Bible courses being deleted from the college curricula? Is the study of religion as important as the study of science in the requirement of credits for graduation from college? Are students interested in the study of religion?

The Executive Committee of the Council deemed this situation of sufficient importance to merit a thorough study, and appointed a special committee empowered to direct the study and report its findings. Associated with the general secretary, of the council, Gould Wickey, were Mr. Edgar H. Evans, Indianapolis, and Dr. Joseph C. Todd, Bloomington, Indiana.

In the judgment of this committee the purpose of such an investigation was twofold.

1. To ascertain the status of Biblical and religious courses in the colleges and universities in 1935; and
2. To indicate a program of action to be undertaken by church boards of education, college boards and faculties, and departments of Bible and religion.

In order to make the survey comprehensive and with the hope that the results would be of constructive value, a questionnaire

\* Dr. Ruth A. Eckhart was responsible for the analysis and summarization of the returns, and collaborated in the writing of this report.

## CHRISTIAN EDUCATION

was prepared with four centers of interest: (a) the problem of credits for admission, transfer, and graduation; (b) the training of the teacher; (c) the status of courses: their names, given and required, and the enrolment; and (d) the value of such courses. In addition, it was deemed advisable to make some inquiry regarding the status of the chapel service and the convocation.

In spite of the opposition to questionnaires, the response to this request for information was gratifying in a high degree, in fact beyond all expectation. Of the 858 institutions addressed, 828 made reply, a return of 96.5%. Two groups, the state and municipal universities and colleges, and those institutions classed as private or independent, scored 100%. The state teachers colleges, though a rather barren field so far as curricular instruction in religious subjects is concerned, were sufficiently interested to make a 96.2% return. The group of Protestant church-related colleges, which is almost twice as large as the two groups just mentioned put together, made a creditable showing with 96.4%. The Roman Catholic institutions had the lowest percentage of the five groups, but even that figure, 91.9%, is very much above the expectations ordinarily entertained by those who seek information through the questionnaire.

Naturally among the questionnaires returned some were incomplete or inaccurate. Only those questionnaires considered accurate and complete on any one problem were used in obtaining the results.

Viewed from the standpoint of institutional types, the sources of the data are as follows:

TABLE 1. INSTITUTIONAL TYPES REPRESENTED BY RETURNED QUESTIONNAIRES

<i>Type of Institution</i>	<i>Number</i>	<i>Co-ed</i>	<i>Men</i>	<i>Women</i>
State and Municipal .....	116	98	7	11
State Teachers .....	152	138	0	14
Independent .....	83	44	13	26
Protestant .....	352	279	31	42
Roman Catholic .....	125	14	54	57
Total .....	828	573	105	150

## COURSES IN BIBLE AND RELIGION

If the returns be viewed from the standpoint of geographical areas, every one of the seven regions\* recognized in this survey procedure is adequately represented, the lowest percentage of return being as high as 94.3%.

TABLE 2. GEOGRAPHICAL AREAS REPRESENTED BY RETURNED QUESTIONNAIRES

<i>Region</i>	<i>Number</i>	<i>Co-ed</i>	<i>Men</i>	<i>Women</i>
New England .....	58	21	14	23
Middle Atlantic .....	124	58	38	28
Southeastern .....	213	145	20	48
East North Central .....	151	120	11	20
Trans-Mississippi .....	201	163	15	23
Mountain .....	31	27	2	2
Pacific .....	50	39	5	6
Total .....	828	573	105	150

This report will follow in order the form of the questionnaire, which for record and reference is printed. The findings will speak for themselves. Interpretations are given only where necessary to make clearer the significance of the facts. In light of the fact that the Council of Church Boards of Education aims to awaken the public to the conviction that religion is essential to a complete education and to promote religious instruction, we have added a section devoted to some observations and suggestions, which have grown out of the findings and which, we hope, will be of constructive value to the cause of Christian higher education.

\* The states included in these areas are as follows: *New England*—Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island; *Middle Atlantic*—New York, Pennsylvania, New Jersey; *Southeastern*—Delaware, District of Columbia, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Kentucky, Tennessee, Georgia, Florida, Alabama, Mississippi; *East North Central*—Ohio, Indiana, Illinois, Wisconsin, Michigan; *Trans-Mississippi*—Minnesota, North Dakota, South Dakota, Nebraska, Iowa, Kansas, Missouri, Oklahoma, Arkansas, Louisiana, Texas; *Mountain*—Montana, Idaho, Wyoming, Nevada, Utah, Colorado, New Mexico, Arizona; and *Pacific*—Washington, Oregon, California.

## CHRISTIAN EDUCATION

### I. THE QUESTIONNAIRE

#### *A Survey of Courses in Bible, Religion, Religious Education and Related Subjects in American Universities and Colleges*

Under the auspices of The Council of Church Board of Education, 744 Jackson Place, N. W., Suite 303, Washington, D. C.

Note: This is a national survey undertaken to ascertain one phase of the status of religion in higher education. All information submitted will be treated confidentially and will be used only for purposes of general statistics and evaluation. A report will be prepared and made available for all institutions.

<b>Name of Institution</b> .....	<b>Location</b> .....
<b>Type</b>	
State <input type="checkbox"/>	Coeducational <input type="checkbox"/>
Municipal <input type="checkbox"/>	College for Men <input type="checkbox"/>
Private <input type="checkbox"/>	College for Women <input type="checkbox"/>
Church-Related <input type="checkbox"/>	..... (State denomination)

**Enrolment for 1934-35**.....

(Where the institution comprises a number of schools, the figure desired is the enrolment in the division of arts and sciences.)

1. Is it in harmony with your policy to accept toward admission any credits in Bible or religious education obtained in accredited secondary schools?

ANSWER BY CHECKING	Accept.....Maximum number of units acceptable..... Accept only above the required 15 entrance units..... Policy undetermined .....
	Do not accept .....

2. Is it in harmony with your policy to accept from accredited colleges and universities transfer credits in Bible or religious education toward the requirements for a bachelor's degree?

ANSWER BY CHECKING	Accept.....Maximum number of units acceptable..... Policy undetermined .....
	Do not accept .....

3. How much, if any, credit in Bible, religion, and religious education do you require for graduation? .....

Is it possible for a student to major in this field? .....

4. If there is no requirement of credits in these subjects for graduation, did you ever have such a requirement? .....

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If so,

When was the requirement changed (approximately)? .....  
 Why was the change made? State briefly .....

What advantages have been experienced? .....

CHECK AND  
COMMENT

More students enrolled? .....  
 Students show more interest? .....  
 Courses more effective in the life of students? .....  
 Other advantages? .....

What disadvantages have been experienced? .....

CHECK AND  
COMMENT

Fewer students enrolled? .....  
 Student show less interest? .....  
 Tendency to discourage students in enrolling? .....  
 Other disadvantages? .....

5. Regarding the teachers of Bible, religion, or religious education now in service on your staff, kindly give information as here indicated.

	Number	Clergy	Lay	Men	Women	Highest Earned Degree of Each Teacher
Full-time .....	.....	.....	.....	.....	.....	.....
Part-time .....	.....	.....	.....	.....	.....	.....

6. Kindly list and give information regarding the course in Bible, religion, religious education, and related subjects which appear in your catalogue for 1934-35.

(Among "related subjects" may be enumerated such courses as philosophy of religion, theism, psychology of religion, comparative religions, ethics, missions, and the like. Courses in New Testament Greek and in Hebrew should also be included.)

Name of Course	Courses Offered Sem. Hrs. Credit	Courses Given Sem. Hrs. Credit	R=Required E=Elective	Enrolment
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....

7. Has your institution ever attempted to evaluate any of the foregoing courses by obtaining student opinion, or otherwise? .....  
 Are the results available? .....

If so, this office will appreciate any data you may submit. It will be held strictly confidential, if desired.

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8. Do you have

a. A religious (chapel) service? .....

If so, please state

Frequency per week .....

Attendance requirement .....

If attendance requirement has been changed, about when was the change made? .....

Comment .....

b. An assembly or convocation? .....

If so, please state

Frequency per week .....

Attendance requirement .....

Name of Respondent .....

Date ..... Position .....

## II. THE FINDINGS

### 1. *The Problem of Credits*

*Admission credits.* Many secondary schools either offer work in Bible and religious education or accept credits for this work done in accordance with approved plans. To what extent are these credits accepted for college entrance as part of or in addition to the fifteen credits of approved secondary school work necessary for admission?

Replies to this question are available from 798 universities and colleges. Of these 62.9% accept such credits as part of the 15 entrance credits; another 12% will not reject such credits if they are offered as additional to the required 15 entrance credits; 6.8% have no established policy; and 18.3% answer with a definite negative. When distributed by types of institutions, these figures take on added interest.

It would seem that the state teachers colleges are unfriendly to the acceptance of credits in Bible and religious education. This is easily understood when one considers the particular nature

## COURSES IN BIBLE AND RELIGION

TABLE 3. COMPARISON OF POLICIES ON ADMISSION CREDITS ACCORDING TO INSTITUTIONAL TYPES

<i>Type of Institution</i>	<i>Number</i>	<i>Accept as Part of 15</i>	<i>Accept if Above 15</i>	<i>No Policy</i>	<i>Reject</i>
State and Municipal .....	113	65.5%	8.8%	8.8%	16.9%
State Teachers .....	141	53.9	9.2	8.5	28.4
Independent .....	78	62.8	5.1	12.8	19.3
Protestant .....	345	73.9	7.5	6.1	12.5
Roman Catholic .....	121	39.7	36.3	.9	23.1

of their work, with the further fact that less than 23% of them offer in their own curricula anything in the nature of religious or even philosophical studies. In fact this situation would tend to classify them as surprisingly liberal. In the New England and Middle Atlantic States, where not a single teachers college offers any courses of a religious nature, only 15 out of 31 reject entrance credits of this sort. In the combined Mountain and Pacific areas, where there are 17 such institutions, with only 3 having courses in Bible or religion on their program, the number of those rejecting corresponding entrance credits is only 2.

From a glance at the Accept column, the Roman Catholic institutions would seem to be less liberal in accepting Bible credits than the state teachers colleges. But here account must be taken of the large number of those who do accept above the required 15 units, giving a total accepting of 76%. In these schools religion is taken for granted, not taken for credit. Students not uncommonly are required to take courses which are not given diploma credit or which meet a graduation requirement higher than that which prevails in most non-Catholic colleges. Hence a policy which accepts credits in Bible and religion only when they are offered as extra entrance units is quite to be expected. Further, it should be noted that the Catholic group is distinguished by the definiteness of its policy. Only one of the 121 institutions reporting on this particular point states that it has no established practice to record. In contrast, the private or independent institutions report that 12.8% have no determined policy.

Why should over 12% of the Protestant colleges not accept credits in religion from secondary schools? It is not on account



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of any unfriendly attitude towards such studies, for 37 of the 43 which make up this 12% are among those which do require such credits of their own students for graduation. On the other hand, among the 62 which do not have the graduation requirement there are only 6 which refuse to accept the entrance credits offered by secondary schools. Perhaps these schools are influenced by the practice of other schools in their area, or by the inadequate standards and facilities for such studies in their communities, or by the attitude of State Boards of Education.

To note the facts on this point by areas is rewarding.

TABLE 4. COMPARISON OF POLICIES ON ADMISSION CREDITS ACCORDING TO AREAS

<i>Area</i>	<i>Number</i>	<i>Accept</i>	<i>Reject</i>	<i>No Policy</i>
New England .....	54	59.3%	31.5%	9.2%
Middle Atlantic .....	119	61.4	31.9	6.7
Southeastern .....	209	73.2	18.2	8.6
East North Central .....	146	78.1	13.7	8.2
Trans-Mississippi .....	195	83.1	12.3	4.6
Mountain .....	29	95.6	00.0	3.4
Pacific .....	46	80.4	17.4	2.2

From the above it appears that the Mountain area is by far the most favorable to entrance credits in religion, and at the other end of the line are the New England and Middle Atlantic areas.

A glance at some of the comments made in connection with this question reveals a variety of attitudes. It is evident that a considerable number of institutions have never been called upon to make a decision. Accept, in the interpretation of some respondents, doubtless means would accept. The provisos stated are in themselves an interesting study: "If non-sectarian," "If the work is worthy," "If accepted by the high school for graduation." Some permit credits in Bible to be included in the History or Literature group of specified entrance units. Others are ready to accept them as part of the optional group which ordinarily comprises from 3 to 5 or 6 of the required 15 or 16. Some regard them with favor as electives over and above the required number of units. Others are inclined to be lenient of the applicant needs such credit to make up the required number. The quality of the

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work is tested, in the case of at least one institution, by examination. Another requires an outline to be submitted. References to state regulations is made in a number of cases. 'The State Department of Education does not honor credits in Religion,' says one respondent; however, another college of the same religious persuasion in the same state writes that it does accept such credits. And of the three teachers colleges reporting from a western state one accepts, one has no determined policy, and the third announces that to accept is illegal.

The *number* of credits acceptable as part of the required 15 ranges from a minimum of one-half to a maximum of 8, but with no striking variation as regards the type of institution concerned. The median in every case lies somewhere between 1.75 and 1.94. A survey by areas, limited to the four largest ones, shows greater variation of the median, from 1.63 to 2.15.

*Transfer credits.* To what extent do colleges and universities accept, toward the requirements for the bachelor's degree, credits in Bible and religious education earned at other institutions? Replies on this point, on record from 797 respondents, are summarized in this table.

TABLE 5. COMPARISON OF POLICIES ON TRANSFER CREDITS ACCORDING TO INSTITUTIONAL TYPES

<i>Type of Institution</i>	<i>Number</i>	<i>Accept</i>	<i>No Policy</i>	<i>Reject</i>
State and Municipal .....	111	84.7%	5.4%	9.9%
State teachers .....	141	62.4	6.4	31.2
Independent .....	80	80.0	7.5	12.5
Protestant .....	344	97.1	1.7	1.2
Roman Catholic .....	121	81.8	5.0	13.2
All Types .....	797	85.2	4.1	10.7

It will be seen that the number of Protestant colleges refusing to accept such credits is negligible; of state teachers colleges, very large. This is quite in harmony with normal expectations, it being a general practice for institutions to discount the transfer value of credits in subjects which do not parallel their own. The Roman Catholic attitude in some quarters limits the acceptance of credits to Catholic institutions, but the statements of those

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which reject are for the most part unqualified. Here, as in the discussion of admission credits, it must be noted that a considerable number of Catholic schools do not give diploma credits for their own courses in religion but require them in addition to the traditional 120 semester hours.

Many respondents have taken pains to state the conditions under which these transfer credits are found acceptable. They may be taken at face value if the institution presenting them is accredited or of high rank; if the student's grades are good; if the transcript is approved by the Academic Board, the departments concerned, the state university, or other proper authority. These are all provisos applicable to transfer credits in general. The requirements which apply specifically to courses in Bible and religious education are of this sort: they must be non-sectarian; they must be such as can be recognized in the field of History or English; they must be taught from the literary, historical, or ethical point of view. One institution accepts credits for Bible study when the Bible is presented as literature, but rejects religious education; another, a teachers college, accepts religious education but not Bible; another teachers college will accept either provided the offering institution is certified for teacher training.

The maximum number of credits accepted is definitely stated by over half of the respondents. Studying these statements we find a low figure between one-half and three, and a high figure between 30 and 48. The medians, from the lowest to the highest, range themselves as follows: independent institutions, 6.5; state teachers, 6.73; state and municipal, 9.2; Roman Catholic, 8.5; Protestant, 15.4. The results here are of doubtful significance, and most doubtful where they are most striking; for the group that have the lowest and the highest median are precisely the ones which are most reluctant to state their policy in mathematical terms. Thus 80% of the independent institutions accept transfer credits, but only 36% of those accepting record a maximum number; and while 97% of the Protestant institutions accept, only 42% care to commit themselves to a maximum. The others either leave the question unanswered or state the conditions which affect their decision in individual cases. Thus, the number

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accepted may depend upon the student's proposed course of study, particularly upon his choice of a major, or upon the stage at which he makes the transfer. Here as in the case of admission credits it is noticeable that the Roman Catholic institutions are distinguished by definiteness of policy, 79% making a mathematical statement on his point. A study of the same situation made by areas shows a much smaller degree of variation, the four largest groups of states having medians which range from 8.6 to 10.0.

The important question arising in connection with transfer credits is this: Does the record show that there is a tendency to discriminate between credits in Bible or Religious Education and other subjects in the academic curriculum? In the case of institutions which do not themselves offer courses of this kind this is most assuredly true, notably in the state teachers college. As for the others, there would seem to be little if any evidence to support such a conclusion. Many institutions state that there is no special treatment accorded to Bible and religious subjects as such, and many others indicate the same fact in other ways. But it must be remembered that the comments and provisos on record come from institutions which are on the Accept side. The 10.7% which answer in the negative do not give explanations.

*Requirement for Graduation.* Credits in Bible, religion, and religious education are required for graduation in the three types of institution not publicly supported, in the following proportions: Independent, 22.5%; Protestant, 82.2%; Roman Catholic, 97.5%. In some cases the requirement combines philosophy and religion, or Bible and philosophy; in others there is an additional requirement of some basic philosophical course, frequently ethics. The number of semester hours is indicated in the accompanying table.

It will be noted that by far the largest number in each group favor 8 semester hours—that is, the equivalent of two semester hours for each of the four years of the college course. In Catholic colleges this distribution is a common practice, and it is by no means uncommon for the requirement in religion to be in the nature of an addition to the regular academic program, that is, more than the usual 120 hours required for graduation. In

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Protestant institutions the tendency is to mass the required courses in the freshman and sophomore years. Some administrators, however, feel that the desired ends are on the whole better served when these courses are placed in the upper-class years. This is doubtless true where they are strongly philosophical in character and their full appreciation calls for a certain maturity of mind.

TABLE 6. AN EXHIBIT OF THE NUMBER OF SEMESTER HOURS IN BIBLICAL AND RELIGIOUS COURSES PRESCRIBED FOR GRADUATION

<i>Number of Semester Hours</i>	<i>Institutions Making Requirement</i>			
	<i>Total</i> 411	<i>Protestant</i> 281	<i>Independent</i> 18	<i>Catholic</i> 112
1	0	0	0	0
1½	2	2	0	0
2	8	8	0	0
2½	1	1	0	0
3	26	22	3	1
3½	5	5	0	0
4	32	27	2	3
5	5	5	0	0
6	93	88	4	1
6½	4	4	0	0
7	0	0	0	0
8	138	64	3	71
9	13	11	1	1
9½	8	1	0	7
10	8	8	0	0
11	1	0	1	0
12	23	15	1	7
13	0	0	0	0
13½	1	1	0	0
14	7	6	0	1
15	2	2	0	0
16	27	7	3	17
17	0	0	0	0
18	5	3	0	2
19	0	0	0	0
20	1	1	0	0
21	0	0	0	0
22	0	0	0	0
23	0	0	0	0
24	1	0	0	0

*Changes in Requirement for Graduation.* In the independent colleges 18 have a requirement of courses in Bible, religion, or religious education and 62 have none. Of these 62 there are 14 [ 14 ]

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which have had such a requirement but removed it. In five cases this action was taken prior to 1920; in three, between 1920 and 1929; in six, since 1930. In 12 cases out of the 14 the change was part of a general reconstruction of the curriculum; regarding the others the statement is not explicit.

Of the 349 *Protestant* institutions reporting on this point 287 have the requirement and 62 have not. Exactly half of these 62 have never had such a requirement, or at least have failed to record the fact in answer to a direct question. One had it, abolished it, and restored it, both changes having occurred since 1930. Examining now the statements of the 30 institutions which have removed the requirement, we find that exactly half of the changes are as recent as 1930; five belong to the preceding decade; nine were made before 1920; and one is undated. It appears that about half were made as part of a general curriculum change or in response to a demand which affected other departments as well, the majority of these being of recent date. Others were made for reasons growing out of the local situation: economic pressure forcing a combination of departments; objection from Catholic students; overcrowding of schedules with courses required by the state for teacher training; a desire to improve the teaching situation. In the last-mentioned case the report indicates that the expected improvement has taken place, but brings with it the disadvantage that religion is now regarded as a "special interest."

Removal of the requirement has not meant, in every case, a lessening of emphasis on religion. One university abolished the course in freshman Bible but proceeded to build up a department of religion. Another institution abandoned the requirement as part of a general reorganization of its program but created a special school of philosophy, psychology, and religion. Still another has set up in recent years an outstanding college of religion. In several cases the change has been a broadening of the requirement so as to permit the student to divide his attention between religion and philosophy. One has found it better to give a three-hour elective course than a one-hour required course. Another felt that it improved the teaching situation to do away with the element of compulsion. On the other

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hand, another college emphasizes the fact that when the work is required "it requires more attention to make the courses interesting and stimulating." Two colleges reported that they had to make concessions to the State Department of Education which overcrowds the teacher training curriculum with required professional courses.

It must not be thought, either, that all of the changes have been in the direction of removal or relaxation. *At least one has increased the number of hours required; two are engaged in studies looking toward its establishment.*

### 2. *The Status of Professors*

The teacher makes the school. This is true anywhere and any time. The personality and ability of the teacher are especially significant in the teaching of religion. No attempt was made to obtain data on the ability and personality of teachers, but the questionnaire did inquire concerning the number of teachers, clergy, and lay, and men and women, together with the highest earned degree. It was deemed wise to consider only the data given concerning the *full-time* professors of Bible, religion, and religious education. On this point we do not include the state-supported colleges and universities.

It is interesting to note the proportionate representation of clergy and laity, men and women, on the records submitted by the three other types of institutions. In the independent privately or supported institutions, we find that 60.5% of the full-time instructors are clergy, and 79.4% of the group are men: in the Protestant colleges, 82.3% are clergy, and 92.6% are men; in the Catholic schools, 98.9% are clergy or members of religious orders and 80.7% are men.

The *highest earned* degrees of these teachers have been arranged, for the purpose of this survey, in four grades. The first of these groups includes the college bachelor's degrees; the second, the A.M., B.D., Th.B., and S.T.B.; the third, the S.T.M.; and the fourth, the various doctorates. Thus arranged the degrees distribute themselves as follows:

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TABLE 7. PROPORTION OF HIGHEST EARNED IN THREE TYPES OF INSTITUTIONS

<i>Type of Institutions</i>	<i>Number of Teachers</i>	<i>% in the Degree Groups</i>			
		<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>
Private .....	39	5.1	41.1	5.1	48.7
Roman Catholic .....	171	11.1	46.2	.6	42.1
Protestant .....	406	5.2	51.	6.9	36.9

This situation is most encouraging. Teachers of religion have a scholastic training equal to that of the teachers in the other college departments. And their scholastic status is improving. In a study of this subject ten years ago, out of 113 full-time teachers only 30% had the earned doctorate. Today the average is about 40%. Teachers of religion are no longer merely pulpit orators and successful ministers; they are scholars in their own field.

### *3. The Courses and Enrolments*

It is impossible to make a definite distinction between religious and non-religious courses. Consequently, it was deemed desirable to include in this study, besides Bible, religion and religious education, some subjects which are recognized as related subjects. Hebrew and New Testament Greek are included as bearing on the interpretation and teaching of the Bible. Ethics and missions are included as bearing directly on the religious life. General psychology, sociology, and education are omitted since they are generally given today from a non-religious point of view.

The figures in this section are limited by the following considerations. First, they have to do only with courses actually given in 1934-35 (and in a few cases of delayed reports in 1935-36). This method enables one to get more facts than that of studying the advertised offerings in catalogues, which in many cases are not even approximated in the program of any one year. Second, the figures are given only for those institutions which reported an enrolment number, not only for the college but also for the classes named. Unfortunately but naturally, some failed to report at one point or another. Finally, there have been excluded from this particular section the data from certain colleges and universities which operate under special plans and therefore



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cannot be represented by data comparable to those received from other schools. Notwithstanding these limitations, 768 institutions out of 828 reporting are included.

All church-related colleges, whether Protestant or Catholic, offer some instruction in the field of religion, as do more than 91% of the independent colleges and universities, many of which owe their beginnings to the Church. Of the state and municipal colleges and universities only 69.2% and of the state teachers colleges only 21.8% line up with the church-related colleges in standing for the moral and religious education of youth. The number of schools not offering these courses is 152 out of 768. This means that 131,134 American youth in institutions of higher learning are not given the opportunity to study that which is most vital to their welfare.

The following table shows the number of schools giving courses, the actual number of courses given and required together with the semester hours credit in such courses, and the enrolments in these courses in the liberal arts college section of the institutions.

TABLE 8. COURSES AND ENROLMENTS IN VARIOUS TYPES OF INSTITUTIONS

	Total	State and Muni- cipal	State Teachers College	Inde- pendent	Protes- tant	Roman Catholic
Number giving courses .....	616	72	32	66	332	114
Number courses given .....	3,810	286	72	309	2,388	765
Semester hours credit in courses given .....	11,728	892	190	1,075	7,587	1,984
Number courses required .....	1,067	0	0	22	439	606
Semester hours credit in courses required .....	2,829	0	0	68	1,371	1,390
Enrolment in courses given .....	148,443	8,257	2,041	7,470	77,887	52,788
Enrolment in institutions .....	536,789	154,041	125,761	60,771	155,451	43,201

The number of courses given, discarding fractions, averages 3 for the state, 5 for the independent, and 7 for the church-related

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colleges. The semester hours' credit per course averages for the state schools 3, for the independent 3, for the Protestant more than 3, and for the Catholic about  $2\frac{1}{2}$ . The ratio of class enrolment to college enrolment is for the state and municipal college and universities 1 out of 20, for the state teachers colleges 1 out of 66, for the independent colleges 1 out of 8, for the Protestant 1 out of 2. For the Catholic college it appears that every student studies religion every year. In fact in 65.8% of the Catholic colleges reporting, the class enrolment is greater than the enrolment of the institution. For the Protestant colleges this is true in only 12.3% of the cases. It must be kept in mind that a student may take more than one course in religion in any one year, and that generally speaking, he has four years in which to spread his study of religion.

The number of semester hours taught per college seems to have increased in spite of the depression. Miss Lura Beam in her study of "Classroom Instruction in Religion in Two Hundred and Fifty Colleges" (Reported in *Christian Education*, March, 1925) found that the typical college taught twenty semester hours. The findings of our survey show that for 512 institutions, including independent, Protestant, and Catholic, the typical college gave approximately 21 semester hours. For the 332 Protestant colleges the average is higher still, about 23.

*Types of courses.* The list of categories chosen to exhibit the different kinds of courses was arrived at through a careful study of the material in hand. It could have been made shorter by combining closely related subjects into groups, such as the science of religion to include history of religion, psychology of religion, and philosophy of religion; and Bible to include the Bible as a whole, the Old Testament, the New Testament, the life and teachings of Jesus, and the life and teachings of Paul. The present list has the merit of indicating the emphases given to the various subjects by any one type of institution as well as the different emphases observable as one passes from one type of institution to another. Thus, what in a state institution is called "History of the Hebrews" may in a church college be noted as "Bible: Old Testament." Similarly, a course dealing with the application of religious principles to life problems may be given in a

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state institution as "Religion in Modern Life," in a Protestant college as "Christian Ethics," and in a Catholic college as "Catholic Principles in Everyday Living." This special curriculum study includes 619 institutions, not fully identical with those studied in Table 8.

For those interested in the trend in required subjects in this field, especially in Protestant colleges, a column has been added to the following table which will enable one to see what sort of courses are now being put on the required list.

To the data given in the table must be added four groups of courses found only in Catholic colleges: Catholic life, 75; Worship and Liturgy, 29; and Natural Theology, 23. The totals of courses actually given in the 619 institutions are then: State and municipal, 295; State teachers colleges, 75; Independent, 283; Protestant, 2,425; and Roman Catholic, 761. This makes a total of 3,839 courses.

The trend in courses given which to a large degree represents student preference is easily noted. If, for example, one marks for special attention the numbers in each column which represent approximately one-half the total number of institutions involved, certain facts stand out immediately. In the state and municipal institutions three groups of courses are close competitors for first place: the Bible (as a whole), ethics, and philosophy of religion. In the state teachers colleges there is a concentration upon the Bible with two-thirds of the colleges giving that subject and no other subject coming anywhere near it in emphasis. Among the independent institutions, no one subject has a 50% prominence, although three come fairly close: philosophy of religion, Old Testament, and New Testament. Four more would come into line if we were to make the standard one-third instead of one-half the total number of institutions. Among the Protestant colleges there is a greater diffusion or emphasis than in any other group. Six subjects lie at or above the 50% mark: ethics, the Bible as a whole, the Old Testament, the New Testament, the life and teachings of Jesus, and religious education. Five more subjects would join the company of six were the standard lowered to one-third the number of institutions. Among the Catholic colleges only two subjects stand out promi-

[ 20 ]

TABLE 9. NUMBER OF COURSES IN DESIGNATED SUBJECTS GIVEN BY VARIOUS TYPES OF INSTITUTIONS

Types of Courses	State and Municipal	State Teachers College	Private	Protes- tant	Roman Catholic	Total	Required in Protes- tant Insti- tutions
	Number of Institutions	74	32	65	334	114	619
<i>Religion and Ethics</i>							
1. Psychology of religion .....	10	1	6	66	6	89	1
2. Philosophy of religion .....	35	1	29	149	27	241	19
3. Ethics .....	41	3	21	165	127	357	25
4. Science of religion: comparative and his- torical study; anthropology .....	26	2	24	130	4	186	4
5. Applied religion .....	6	1	7	31	9	54	1
6. Greek and Hebrew languages .....	12	0	14	112	14	152	8
7. Backgrounds of religious and Biblical study: geographical, historical, cultural .....	9	2	6	51	3	71	6
<i>The Bible and Christianity</i>							
8. The Bible: the book as a whole, in various aspects—literary, historical, social .....	44	24	24	162	39	293	56
9. The Old Testament, and parts thereof .....	23	8	29	234	16	310	103
10. The ancient Hebrews: history, prophecy, and religion .....	8	5	12	132	0	157	17
11. The New Testament, and parts thereof .....	24	7	28	207	15	281	66
12. Life and Teachings of Jesus .....	16	6	15	188	15	240	56
13. Life and Teachings of Paul .....	7	3	0	48	0	58	3
14. Christian history .....	7	3	12	159	38	219	28
15. Christianity in thought and practice .....	2	2	3	86	11	104	23
16. Missions .....	0	0	3	31	0	34	0
17. Religious education .....	6	6	22	267	7	308	6
18. Ministerial studies: Homiletics, exegesis, evangelism, field training, etc. ....	0	0	5	53	0	58	3
19. Doctrine .....	1	0	4	42	177	224	7
20. Apologetics .....	1	1	5	22	66	95	6
21. Unclassified .....	17	0	14	90	62	132	16

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nently, namely, doctrine and ethics. The figure for each of these is far above the total number of institutions involved. This is accounted for by their practice of spreading the required religious instruction over the entire period of four years, giving a number of two-hour and one-hour courses, rather than the three-hour courses commonly offered elsewhere.

Courses directly related to the Bible, excluding the languages, constitute 29% of the total number of courses given. The 334 Protestant colleges give 2,425 religious courses, of which 971, or 40%, are Bible courses; 267, or 11%, are religious education, and 348, or 14%, deal with the history, psychology, and philosophy of religion. Of the 462 courses required in this field for graduation from Protestant colleges, 63% are on the Bible or parts thereof. A study of the courses in religion and related subjects in 269 colleges made in 1923-24 under the auspices of the National Council on Religion in Higher Education indicated that 914, or 44%, out of 2,077 courses pertained to the Bible.

In 1931-32 at Yale University a study was made of the instruction in religion at 100 denominational institutions. The report of this study indicates that approximately one-third of all instruction in religion was Bible centered. Our data for the Protestant colleges show there is an increase today, the percentage being 40%. Despite the curtailments of curricula during the depression years, the attacks on the Bible by atheistic and liberal forces, and the development of other subjects, the Bible remains the one supreme subject of study in the field of religion in American colleges and universities.

### *4. Required Courses in Bible and Religion and Their Value*

The questionnaire inquired concerning available data on the value of courses in this field based on student opinion or otherwise. Apparently, very few colleges had ever given attention to this problem. A supplementary inquiry brought replies from 201 colleges. These replies constitute a fund of material on which to base an answer to the question of this section.

In a day of stress on electives, of allowing students to take what they want rather than what they need, of neglect of basic [ 22 ]

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principles and the consequent educational confusion, it is natural that the question should arise as to the justification of the requirement of Bible and religion for graduation. The fact that 82.2% of the Protestant colleges and 97.5% of the Catholic colleges still have this requirement would seem to justify it from the point of view of majority practice. Still the question remains: Why do these colleges retain this requirement? To this question very definite answers are in hand. More than 36% declared that a knowledge of the Bible and religion is part of a liberal culture and education. The inculcation of religious truth and ideals is referred to by 25% of the colleges. Religion is considered as basic as any college subject by 13%. Any reasons which justify requirements in other fields of knowledge as a cultural training will justify the inclusion of the study of religion. Among other reasons stated were these: Religion is necessary to face the problems of life; religion is the foundation of all of man's essential relationships; religion is necessary for the development of the whole man; to neglect religious training is to have a lopsided development; religion is the coordinating principle in education; the Bible and religion will give an adequate motivation for living; proper leadership training is possible only by including religious education; there is no effective character training apart from religion; religion will help face the problems of life; loyalty to the Church—the mother of schools—requires a more complete religious education; students need the knowledge obtained in such courses, which would not be elected, if not required, because of the pressure from professional schools, other departments, and the spirit of the age as well as the ignorance of most students as to the value of such courses before taking them.

It is declared by some administrators and teachers that even though a college may be justified in requiring these courses for graduation the students are opposed to them. Other administrators believe that the students are not opposed except in isolated cases here and there, and that the opposition is often exaggerated. Often it is found that opposition before taking a course is transformed into enthusiastic favor after completing the course. Some presidents and teachers report that students are no more opposed

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to such required courses than they are to other required subjects.

But the judgment of college administrators should be balanced or supplemented by student testimony.

From one college come the report of a study, made with some care, with the express purpose of ascertaining whether student opinion favored the requirement of courses in Biblical literature. It finds approximately 61% of the student body in favor of the policy, 34% opposed, and 5% registering no definite opinion. In another college, opinions on this same point (and others related to it) were solicited from about 200 students who had taken courses in Bible. Most of these had not formed a definite attitude, friendly or otherwise, toward Bible courses prior to their period of instruction; 90% had become definitely friendly as a result of their study; and over 80% answered 'Yes' to the question. "Do you think it right to make these courses required for a degree?" Asked "what proportion of the students do you think would take the courses if not required," these students gave estimates that only from 10% to 20% would enroll.

Another collection of statements representing student opinion comes from 62 young women who at the close of their study of *The Early Church* were encouraged to state anonymously their convictions on the subject of the value of required courses. They are almost unanimous in their favorable estimate of the course, 60 being definitely appreciative though expressing themselves with varying degrees of emphasis and feeling, and only two being adversely critical. Of these 60, 47 (approximately 80%) are favorable to the Bible requirement, many of them emphatically so; 3 express no opinion; and 10 are unfavorable. The reasons given by those who oppose the policy may be summarized as follows: Bible study should not be made to take on the aspect of a task; not every one is interested in such things; the situation may become difficult for those whose religion differs from that of the majority; such studies are valuable but not essential; requirements in general are bad, interfering with the student's normal appreciation of the course in question. Of the two students who report adversely on Bible study and naturally oppose the requirement as well, one flatly says that it is

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valueless as a spiritual aid though perhaps of some use otherwise, while the other deploras the 'narrow and misleading' interpretations so commonly given. These statements from this source have the merit of being informal, spontaneous expressions of opinion given in paragraph form rather than answers to questions suggested by some one interested in collecting statistics. Particularly interesting is the fact that a number of these students speak of the Bible requirements as quite the normal state of affairs in a denominational institution. *Many emphasize the consideration that if there were no requirement, students would miss a great deal without even knowing what they had lost.*

Just what values are found in these courses in Bible and religion? The answers on hand represent points of view of students as well as college executives. While it may be true that in a given case, or in many given cases, there is a vast difference between what a college believes it is giving and what the students think they are getting, the impression gained from an examination of the numerous statements is that, taken as a whole, the judgments of the two groups are surprisingly alike.

"Our objective," says one college, "is so to teach Christianity that it becomes the basis of a student's approach to a spiritual interpretation of life."

Says a student, "I have become convinced that the Word of God is a living dynamic reality that is applicable to our modern civilization."

From a college, "These courses are taught with several purposes in view. One, of course, is the achievement of a larger culture on the part of the students."

From a student, "After all, we come to college for culture, and culture is getting acquainted with the best that has been written or said or thought."

From a college, "We count our Biblical work, both in curricular classes and in extra-curricular classes, as fitting our students to enter without fear the arena of modern thought. . . ."

From a student, "I was afraid to study it for fear I would not believe as much after as before. I feel now that I can study and still believe."



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To make certain that the answers were specific and definite, this question was asked: What do these courses accomplish in respect to culture, orientation, character building, and religious attitudes? It is recognized that we are working in the realm of values where quantitative definiteness is impossible. Nevertheless the answers are indicative of the trend of the results of teaching Bible and religion courses.

*Cultural values.* The president and teachers pointed out that these courses aid the students in placing religion as a fact and factor in human history; acquaint them with great literature; aid in developing a sense of values; give understanding of various relationships; deepen culture; and give a background for all modern culture. A few quotations are worth while.

“Give culture in sense of appreciation of the beautiful and sympathetic understanding and kindly interpretation of the ideals and customs of fellowmen, and exercise of self-discipline.”

“Courses give students a knowledge of their social and moral obligation, a sense of justice, knowledge and appreciation of literature and duty to God.”

“Refinement, reverence, devotion.”

“Actual results cannot be charted but feel students realize that these courses add something to their make-up which no other course can supply in regard to refinement of attitudes and bearing.”

Do student judgments support those of the teachers? The following indicate that they do.

“It does not seem to me that the Bible is for church people only, but it is a book of history and culture as well as religion which every one will enjoy.”

“Course opened an ability to converse in religious field hitherto unknown and even in some cases unrecognized.”

“Give a unified and extensive view of the ideas and characters of the Bible which are referred to more often than any others in literature or history.”

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"Help to form better philosophy of life and thus culture is gained. Acquaint us with a splendid piece of literature, the Bible. Gain an appreciation and insight which otherwise we might not get. Give a clear account of history of civilization that has not been equaled."

"A study of the Bible develops a better appreciation of good literature."

*Orientation values.* The teachers believe these courses are of value in relating the students to life problems, to other courses in the curriculum, in developing a philosophy of life, in understanding historic processes, and in gaining a sound view of the world's work and one's place therein. A few statements from both teachers and students are quoted.

"Religion is a great correlating factor; it has power to merge all separate fields into one compendious whole; it is the lens that brings all things into proper perspective."  
—A teacher.

"Orientation is sadly deficient if it is based only on facts."—A teacher.

"These courses constitute the core, or the center, to which all human activities constantly tend. They unify all human experience, give reason for existence, and a philosophy of life which permeates all activities that touch human personality; they correlate all studies, and unify all endeavor."—A teacher.

"Bible gives individual an understanding of life situations, helps him find his relation to life."—A teacher.

"Broadens our minds and gives us a path to follow if we wish to have a well-developed life."—A student.

"Gave me insight, valuation, understanding, development of a power of discrimination, and ability to make choices."—A student.

"Give larger outlook in other fields. Help us to think. I have been jolted in this course so that I have had to do some thinking about certain problems. No other course has provoked me quite so much."—A student.

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*Character-building value.* This is admitted to be the chief objective of most courses in the Bible and religion. Very many statements were made to the effect that characters are developed. Religion, they say, integrates life, develops self-control and unselfishness, guides the will, furnishes the driving power for morals, and gives ideals. A few statements will indicate the observations and convictions of some teachers and students on the point.

“Nearly always the character of the students improve through the knowledge of the Word.”—A teacher.

“Clear-cut knowledge of the right and wrong lays the foundation for right action. This coupled with religion brings efficient character building results.”—A teacher.

“Education contains no power that can form or sustain character, if it neglects the spiritual. We try to instil principles that will serve as guides and warnings.”—A teacher.

“More direct results in character building than perhaps in any other field.”—A teacher.

“They provide incentives and motives for character building which no humanistic program can furnish.”—A teacher.

“Reverent study of the Bible is the strongest single factor in the development of character.”—A teacher.

“Has rounded out my character. Has developed a respect for living. Gives one a stronger and finer character. Puts something into one which was not there before.”—A student.

“Recognition of a new wholesomeness in my character.”  
A student.

In contrast to these positive statements, several teachers expressed some uncertainty on this point. Some say the courses are not extensive enough for character building; they are so planned but no accurate knowledge is available as to results;

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there is no observed influence; they cannot evaluate the results; the results may come later than college period. It is noteworthy that the only negative statement received from a student was one to the effect that characters are formed before students go to college.

*The development of religious attitudes.* Here there was much certainty as to the positiveness of the results. The courses are definitely helpful in this respect; charity and sympathy are promoted; faith is strengthened; prayer habits are developed; students become at peace with self and world; the church is better appreciated; there is more reverence for God and others; religious difficulties are solved and overcome; atheism is prevented; and religion becomes a vital part of one's life. A few sentences from the reports of teachers and students may be noted.

"Courses result in the clarification of religious background and religious thinking."—A teacher.

"The testimony of students shows that these courses are still the most definite method of forming religious attitudes. They are a corrective for all lopsided forms of religious attitudes."—A teacher.

"Some discover prayer for the first time."—A teacher.

"We believe students are less likely to follow current panaceas and radical proposals for cure of ills of society because of a certain calmness of mind obtained in these courses."—A teacher.

"The study of the Bible has had a most decided effect upon me,—an enlightened change."—A student.

"It has strengthened my religious faith; it has 'tuned up' my thoughts."—A student.

"My convictions have been immeasurably strengthened and clarified."—A student.

"Has helped me to discover God-given abilities."—A student.

The unanimity of these statements from 201 colleges seems to indicate the validity of the judgments. The agreement of the

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opinions of teachers and students shows that to a large degree these courses are accomplishing the designated purposes. The absence of negative statements from students is a remarkable testimony to the effectiveness of courses in Bible and religion.

### 5. *The Chapel and Assembly Periods*

A persistent tradition gives the name 'chapel' to the more or less church-like auditorium which, for many colleges, is the only one available for all-student gatherings and is made to serve a variety of purposes by no means always religious. Correspondingly, there is a tendency to call any periodic assembly of students presided over by the college authorities 'chapel' whether the program is religious or not. The questionnaire included both *chapel* and *assembly* in its inquiry, thus encouraging the respondent to confine the data given on chapel exercises to those of a religious nature. There remained, however, this difficulty, that many programs combine the two features, often limiting the religious to a brief 'devotional' and then proceeding to something of an entirely different character. In the present study all assembly exercises which include the religious feature have been classed as chapel. Data on the strictly non-religious assemblies are available but probably of no great significance in view of the practice mentioned above.

No one can doubt that the all-college assembly, backed by local regulations, local sentiment, or both, and further supported by an honorable tradition, is an instrument which can be used with excellent effect for excellent purposes. At least one institution takes the attitude that is an 'instructional exercise,' the full equivalent of a classroom course when attended over the requisite period of time. Others are accustomed to stress its possibilities as a source of inspiration and uplift rather than instruction. That chapel can be, from either point of view, a valuable adjunct to the department of religion, is beyond question. How valuable in achieving any stated purpose are the chapel exercises reported on in the survey questionnaires it is, of course, impossible to judge with even a fair degree of accuracy.

The utter absence of any such exercises may be regarded as an interesting datum. 'No chapel' is the report given by 58.7% of

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the state and municipal universities and colleges, 47.4% of the state teachers colleges, and 24.7% of the private institutions. The church colleges, both Protestant and Catholic, are practically unanimous in their approval and use of the chapel exercises, though three of the former state that they have none and four more have chapel only rarely or irregularly. The most striking fact in this connection is the 'fade-out' as one turns in his observation from the eastern areas to the western ones. Very neatly illustrative is the record of the state teachers colleges. The number of reporting institutions on this point from the combined New England, Middle Atlantic, and Southeastern areas is 63. The number representing the Trans-Mississippi, Mountain, and Pacific areas is almost the same, 62. In the former group, 9 have chapel five times per week or oftener; 21, from two to four times, 21 only once, 1 rarely or irregularly; and 11 not at all. To put it more graphically, the series, graded downward, is 9-21-21-1-11. In the latter group the series similarly graded reads 0-6-15-7-34. Taking the state institutions other than teachers colleges, we find these same groups, representing in a general way the east and the west (the East North Central states being omitted in both of these comparisons in the interest of balanced numbers) number respectively 43 and 42. The eastern series runs as follows: 3-11-12-2-15. The western reads thus: 0-3-4-2-33.

No such contrast appears in the Protestant institutions, where there is a distinct tradition in favor of religious chapel exercises and the tradition is guarded by a more or less watchful constituency; yet even here it is possible to note the similar trend. Again we combine the three eastern areas, excluding the East North Central. The number of institutions reporting is 160. Combining the East North Central, the Trans-Mississippi, and the Mountain states we have a satisfactorily comparable number, 162. The series for the eastern states now runs 66-66-28-0-0; for the western, 43-80-34-3-2. Clearly, the tendency to decrease the number of chapel assemblies grows as one moves westward. These facts may be pictured more clearly in tabular form.

With regard to required chapel, the liberal allowance of absences made by many institutions practically amounts to making it a voluntary exercise. For the purposes of this study, an in-

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TABLE 10. FREQUENCY OF CHAPEL PERIODS ACCORDING TO TYPES OF INSTITUTIONS AND AREAS

<i>Type of Institution</i>	<i>Area</i>	<i>Number of Insti- tutions</i>	<i>Number of Times Per Week</i>				
			<i>5 or More</i>	<i>2 to 4</i>	<i>1</i>	<i>Less</i>	<i>None</i>
State Teachers College ----	East	63	9	21	21	1	11
	West	62	0	6	15	7	34
Other State Schools .....	East	43	3	11	12	2	15
	West	42	0	3	4	2	33
Protestant .....	East	160	66	66	28	0	0
	West	162	43	80	34	3	2

stitution is classed as requiring chapel if it has any regulation in this matter which it aims to enforce, no account being taken of the 'cuts' permitted, so far as summaries and percentages are concerned. On this basis it may be stated that the state and municipal institutions have such a requirement to the extent of 27.5% ; the state teachers colleges, 31.8% ; the independent institutions, 42.8% ; and the Protestant, 77.7%.

The figures from Roman Catholic schools are hardly comparable with the others on this point and are hence withheld. Assemblies of students for religious observances take the form of the Mass, and the obligation to attend at least on Sundays and Holy Days is a matter of loyalty to the Church rather than of obedience to a school rule, though it may be both. Where attendance is said to be voluntary, it is doubtless meant that the school refrains from superadding its regulation to the requirement of the Church, which for most Catholic students is sufficient. The general practice seems to be to invite non-Catholics, but not require them, to participate.

It is interesting to record that fifty-one Protestant institutions, almost exactly one-seventh of those returning the questionnaire, report having made a change in the chapel requirement. Of these 51 changes, three were made prior to 1920, ten in the next decade, and 38 in the present one. That so many are recorded for the recent past may be due to a disinclination on the part of respondents to procure older data, or to an assumption that only recent changes were of interest to the questionnaire. But it seems hardly

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likely that this is the whole reason. One might jump to the conclusion that this widespread tendency to change is traceable to an increased desire to "give 'em what they want" in a time of lowered enrolment; *but 12 of the 51 changes are in the direction of strengthening the requirement!* At least two colleges have changed twice.

### III. SOME OBSERVATIONS AND SUGGESTIONS

As indicated in the introduction the committee directing this survey are of the conviction that surveys should result in action and are not intended merely for the accumulation of massive files of useless data. The findings of this survey are of sufficient value to merit such study as will result in desirable changes in the program of courses in Bible and religion in the educational institutions of America. The Council of Church Boards of Education, composed of twenty-three denominational boards of education, representing 34,000,000 people, is interested in promoting the cause of Christian education in institutions of learning, including the religious development of students in tax-supported institutions and religious instruction in Christian colleges. With these aims in mind, this section on observations and suggestions is added for the purpose of assisting those agencies and boards which are responsible for the administration of our educational institutions.

#### 1. *The Acceptance of Admission and Transfer Credits*

The findings of this survey reveal that credits in Bible are accepted for entrance by 74% of the state and municipal colleges and universities, 63% of the state teachers colleges, 68% of the independent colleges and universities, 81% of the Protestant colleges, and 76% of the Catholic colleges. While these figures are very high and more than 85% of the colleges of all types accept Bible and religion as a transfer credit, yet the question persists: Why do not all colleges accept these credits?

If education concerns life, it should concern itself with the whole of life. Since religion is a part of life, and affects the whole life, it would appear that any educational institution which professes to give a liberal education would wish to recognize sub-



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jects which deal with this the greatest of liberalizing powers. In an inaugural address delivered at Miami University (Ohio) in 1824 it was declared, "The Bible is the source of all intellectual as well as moral strength . . . hence the Bible, the study of its histories, of its doctrines and morals, of its prophecies, of its institutions, shall be connected in the Miami University with the study of all other systems." From the Allegheny to the Mississippi has been called the "Bible Belt" of America. It is worth noting that Dr. W. W. Sweets, of the University of Chicago, declares "Here is to be found the smallest percentage of illiteracy and the largest percentage of college graduates to be found anywhere in America."

By refusing to recognize these credits, colleges and universities discourage American youth in the study of these subjects and indirectly declare that religion has no place in life. And vice versa, by accepting credits they encourage studies in religion. Bible credit is allowed in the high schools of 26 states, and 7 other states allow some type of Biblical education. The church-related colleges have a responsibility in this matter, the influence of which reaches beyond the registrar's office. If opposition arises from anti-religious groups and state boards of education, religious educational groups should assert their convictions and rights. Members of the governing boards of colleges and church boards of education will be interested to acquaint themselves with the situation which exists at their colleges, and to cooperate with their college administrators in effecting any desirable changes.

### *2. The Requirements for Graduation*

On this problem we cannot expect the tax-supported colleges and universities to do anything. The independent colleges, most of which were founded by churches or church people and have been maintained by gifts primarily from church members, are not responsible to anyone, and naturally will act in accordance with their philosophy of education and of life. Only 22.5%, or 18, of the independent colleges and universities require credits in Bible, religion, and religious education for graduation. Nine, or 11%, have removed this requirement since 1920, primarily as part of a general reconstruction of the curriculum. The 2½% of the

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Catholic colleges which do not have this requirement can probably be explained by their practice of requiring credits in religion to be in addition to the usual 120 units required for graduation. In this way the non-Catholic students are graduated without being required to take religious courses, which, it is admitted, are distinctly for Catholics or those intending to accept the Catholic faith.

Our chief concern at this point must be with those 62, or 18%, Protestant colleges which do not have any graduation requirement of credit in Bible and religion, and with those who are below the average requirement, or 162 out of 287. Economic pressure can hardly be a justifiable reason for abolishing this requirement. Elimination of compulsion for the sake of improving the teaching situation would be equally applicable to all subjects. If state departments of education are making such severe demands for teacher training subjects that it is difficult to get in religious courses, then it is incumbent upon the Christian educators of those states to make demands for changes. If nothing can be accomplished in this direction, then Protestant colleges should follow the example of the Catholic colleges and make credits in religious subjects an additional requirement to the common rule of 120 units for graduation.

The 65 Protestant colleges which have a requirement of 4 credits and less are probably doing the least possible in light of denominational and charter demands. Colleges really in earnest about the importance of religion in life should be willing to set up a requirement of 8 credits for the four years. This is the average requirement in the colleges included in this survey. As reported by Hartshorne, Stearns, and Uphaus in "Standards and Trends in Religious Education" (p. 149), a study of 100 colleges, distributed over the United States, in 1930-31 shows that 75% of them had an average requirement for graduation of 7. Thus there appears to be a tendency to increase the requirement rather than to decrease it.

### 3. *College Departments of Bible, Religion, and Religious Education*

The present survey made no attempt to ascertain the objectives of existing departments of religion or to secure expressions of

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opinion as to the relative importance of the specific courses offered. It may be assumed, however, that the situation described above under the heading, "Types of courses" represents the consensus of contemporary opinion. Special attention is therefore invited to Table 9 and the comments thereon. Those responsible for the building up of college departments in this important field of learning and endeavor will take it for granted that the standards maintained must be satisfactory in every respect. The Bible and religion must not be put on the defensive. Nor must they occupy a world apart. The objectives of such departments are to be correlated with the aims and ideals of the institution with which they are integrated.

But there is room for considerable difference of opinion as to the precise nature of their offerings, and no one dare assume that the majority practice is the best practice to be followed in a given situation. Can we, for example, feel assured that the slight emphasis put upon Christian doctrine in Protestant institutions is to be recommended? Should there be more stress on Christian ethics? Ought we to be doing more along the lines of liturgy and worship, seeking to inculcate the characteristic religious attitude, that of reverence? These are some of the questions that grow out of a comparison with Catholic institutions.

Other questions occur as one views the picture of things as they are. To what extent should there be diffusion of energy and resources among a variety of courses? Shall a college tempt the appetite of its students by a large number of courses interestingly labeled? Or shall it concentrate upon a few basic courses and seek, by whatever means it can command, to see that students do not emerge, at least from a church-supported college, without certain important pieces of religious equipment? What of the tendency to study the Bible as a whole in its literary and historical aspects in contrast with the earlier preoccupation with the life of Christ? If a requirement is made, should it be of a specific course, or merely of a specific number of hours within the department?

The writers of this report do not presume to answer these questions, nor do they assume that any one scheme will suit the needs of all colleges, or even of all Protestant colleges. However, for

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the benefit of those who may be concerned with these problems, they offer as a suggestion the following distribution. It follows fairly closely the emphasis given in 513 independent and church-related colleges for which the Council has the requisite data concerning the practices now current, but is modified at some points. In the department thus set up the Bible will be the chief subject of study,—at least 30% of the courses being Bible centered. The history, the psychology, and the philosophy of religion will be given 15% of the allotted time; religious education, 10%; ethics (both individual and social) and applied religion, 15%. Another 15% could be assigned to historical and doctrinal subjects, allowing a margin of 15% for subjects not included in these groups or for modification of the foregoing distribution to meet individual requirements. It goes without saying that programs should be flexible, always responsive to human needs. We regard it as a vital necessity that leaders in this field give to the matter of curriculum content and distribution the most thoughtful consideration.

### *4. Instruction in Religion at State Educational Institutions*

According to the data of this survey 104 tax-supported schools give 355 courses in this field with 1,082 semester hours credit. These courses are taken by 10,245 students out of an enrolment of 279,802. In the study of "The Undergraduate Courses in Religion at the Tax-supported Colleges and Universities of America," as reported by Dr. Charles F. Kent in the Bulletin of the National Council on Religion in Higher Education, it is stated, "There are only seven states in which no courses in religion were offered in 1922-23 in any tax-supported institution." The situation today is greatly improved. Our records show that there are only two states in which students attending state institutions of higher education cannot secure instruction in any courses bearing on religion. Of course this does not mean that all state institutions in the other 46 states do offer these courses. There are 146 state institutions, enrolling 123,726 in the college departments, which do not offer any courses in or related to religion. But the improvement in the general situation shows that officials at state educational institutions are will-

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ing to cooperate in the endeavor to offer students the opportunity of studying such a vital subject as religion, which the state law may prohibit.

It would seem that the situation at each institution ought to be studied and possible plans canvassed. Because of legal restrictions which forbid the state institutions attempting anything of this sort, the problem can be solved only by people interested who are willing to give the project adequate support financially. Only individuals with graduate work, thoroughly capable as inspiring teachers, well grounded in other cultural fields, should be secured as teachers. Then there will be no question as to the rating of any such chair, or department, or school or religion which may be related to the university life. Representatives of the various denominations in the state concerned must initiate the cooperative step. The investigation of procedures in other states will assist in avoiding many unnecessary missteps. Excellent for this purpose, at least as concerns one university, is the Bulletin of the State University of Iowa, dated June 20, 1936, being "The History of the School of Religion at the State University of Iowa and its Ninth Annual Report."

### CONCLUSION

The findings set down in this report do not exhaust the data which may be obtained from the available records. More detailed studies might be made of the situation within areas and between areas. The various denominations might be interested in knowing how the status of religious courses in their colleges compares with that in the college of other churches. The work of the schools of religion at state educational institutions is a most important part of the picture of religion in higher education in the United States and deserves a separate study. The value of courses in Bible and religion calls for a comprehensive investigation. While such an investigation would be most difficult, dealing with values, it offers a field for making a significant contribution to the place of religion in higher education.

To the colleges and universities who cooperated in making this one of the most inclusive studies in this field the Council  
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of Church Boards of Education expresses its appreciation. Without the financial support of interested laymen this study could not have been undertaken. To them, the educational institutions and the Council are indebted.

The findings of the investigation and the suggestions of this report rest in the hands of the college administrators, the professors of Bible and religion, the members of governing boards, and the church boards of education. It is offered with the hope that the study of the Bible and religion may be given a more prominent place in American higher education.







